



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

### Avodah Zarah Daf Ayin Hey

- **Q:** How is the “drying” process done? **A: Rav** says it is done with water and **Rabbah bar bar Chana** says it is done with ashes.
  - **Q:** Do they each mean it can be done only with the one ingredient and not the other? **A:** Rather, **Rav** means it is done first with water and then with ashes, whereas **Rabbah bar bar Chana** holds it is done first with ashes and then with water. In fact, they don't argue. **Rabbah bar bar Chana** is referring to a moist winepress and **Rav** is referring to a dry winepress.
    - We have learned that the yeshiva of **Rav** said in his name that if it is a dry winepress the process consists of water and ash and if it is moist the process is ash, water, and ash. **Shmuel** said if moist the process is ash, water, and ash, and if it is dry the process is water, ash, water, ash. This is the machlokes as taught in Sura. In Pumbedisa they taught that the yeshiva of **Rav** in his name said if moist the process is ash, water, and ash, and if it is dry the process is water, ash, water, ash, and **Shmuel** said if it is moist the process is ash, water, ash, water, and if it is dry the process is water, ash, water, ash, water.
      - In fact these two version don't disagree – one counts the final water in the process and the other does not.
- They asked **R' Avahu**, how does one purify the “gurney” (a mesh used to keep the grapes together when they are pressed) of the Armai? **R' Avahu** said, we learn the answer to this in a Braisa which says that if a person has tamei netting that he wants to make tahor, if the netting is made of wicker or canvas, they should be put through the drying process. If they are made of “shifa” or “gemi”, the **T'K** says they must be let to age for 12 months and **R' Shimon ben Gamliel** says they must be left idle from one pressing season until the next (the difference between these views is when the pressing seasons come out less than 12 months apart). **R' Yose** says, if one wants to use them immediately, he either purges them with boiling water or pours boiling water of olives on them. **R' Shimon ben Gamliel** in the name of **R' Yose** says, they can be left under a pipe of flowing water or in a spring of flowing water for an “onah” (which the Gemara explains to mean a 12 hour period). The same process can be followed to purify from yayin nesech as well.
- **R' Yehuda** said, with regard to the sacks used to hold sediment to remove the wine from the sediment, if they are made of human hair (and don't absorb a lot) they need to be washed. If they are made of wool, they must be put through the drying process. If they are made of linen, they must be left to age for 12 months. If there are knots, they must be untied before the drying process is done. With regard to types of wicker baskets used to strain wine, if they are sewn with palm leaf ropes, they must be washed. If the ropes are made of “tzavsa” they must be dried. If they are made of linen, they must be left to age for 12 months. If they are knotted, one must untie them before drying them.
- If an ahm haaretz touches clusters of grapes in a press, **Rebbi and R' Chiya** argue: one says the cluster and surrounding grapes are tamei but the rest of the press is tahor, and the other says that the entire press is tamei.
  - **Q:** A Mishna says that if a sheretz is found in an olive mill it makes the surrounding area tamei, but if there was liquid flowing there, the entire mill is tamei. According to the one who says only the area of the cluster is tamei, why is this case different? **A:** In the case of the grapes, there are other clusters that separate between the tamei and the tahor.
  - The **Rabanan** paskened for **R' Yirmiya** (or for his son) like the opinion that says that the cluster and the surrounding area is tamei, but all the rest is tahor.

## MISHNA

- If a Yid buys food utensils from a goy, if it is a utensil which normally becomes tahor through tevila, it should be toiveled in a mikvah. If the utensil is normally purged in boiling water, it must be purged in boiling water. If the utensil is normally purged through fire, it must be purged through fire. The spit and the grill bought from a goy must be purged through fire. A knife is scraped and is then tahor.

## GEMARA

- A Braisa says, all keilim (even ones that will need to be put in boiling water or through a fire) need to be toiveled in a mikvah of 40 se'ah.
  - **Q:** How do we know this? **A:** **Rava** said, the pasuk that talks about purification through fire states an extra word "v'taheir", which hints to another type of purification that is needed – tevilah. **Bar Kappara** taught a Braisa that learns this requirement from the words in the pasuk "b'mei nidah", which teaches that it must be toiveled in water that would be valid for a nidah.
    - Both these extra phrases are needed. If we would only have "v'taheir" we would think a mikvah of any size would suffice. Therefore, we need "b'mei nidah" to teach that 40 se'ah are needed. If we would only have "b'mei nidah" we would think that after being toiveled the keili does not become tahor until sunset. The word "v'taheir" teaches that tevilah alone is enough.
  - **R' Nachman in the name of Rabbah bar Avuha** said, the requirement for a keili to be toiveled even applies to brand new, never used keilim bought from a goy, because keilim that were put in boiling water or through fire are like brand new keilim, and still the pasuk teaches that they need to be toiveled.
    - **Q:** **R' Sheishes** asked, if the tevilah requirement is not related to absorbed flavors, even non-food keilim should need tevilah!? **A:** **R' Nachman** said, the parsha is referring to food keilim.
  - **R' Nachman in the name of Rabbah bar Avuha** said, the tevilah requirement is only when keilim are bought from goyim, similar to the story in Midyan, but keilim borrowed from them need not be toiveled.
  - **R' Yitzchak bar Yosef** bought a keili of earth and animal dung from a goy and thought he must toivel it. **R' Yaakov** told him that **R' Yochanan** explained that the requirement is only for metal keilim.
    - **R' Ashi** said, glass keilim, since they can be repaired if they break, are like metal keilim and therefore must be toiveled.
    - With regard to an earthenware keili coated with metal, there is a machlokes between **R' Acha and Ravina** – one says it is like earthenware and therefore need not be toiveled and the other says it is like metal and therefore must be toiveled.
      - The halacha is that it must be toiveled.
  - **Q:** They asked, what if a keili is taken from a goy as collateral? **A:** **Mar bar R' Ashi** said, when my father took a silver cup as collateral from a goy, he toiveled it and then drank from it, but I don't know if he did so because he holds that the taking of collateral is like a sale or if it was because he held that the goy intended for him to keep the cup.
- A Braisa says, if a Yid buys food keilim from goyim, if the goy never used it, it must be toiveled in a mikvah and it is tahor. If the keili was used with cold food, like cups and bottles, they should be washed and toiveled and they are tahor. If the keili was used with hot liquids, like pots, they must be purged in boiling water and toiveled in a mikvah and they are tahor. If the keili was used with fire, like a spit or grill, he must purge them through fire and toivel them, and they are tahor.
  - With regard to all these keilim that were used before it was toiveled, or before it was purged in boiling water, or before it was purged through fire, one Braisa says that the food it was used with is assur and another Braisa says that the food would be mutar. These are not contradictory, rather the one that says it is assur follows the view that nosein taam lifgam is assur and the Braisa that says it is mutar holds like the view that nosein taam lifgam is mutar.

- **Q:** According to the view that nosein taam lifgam is mutar, what case was it that the Torah said that the pot of a goy can make food assur? **A: R' Chiya the son of R' Huna** said, it was only regarding a pot that was used that same day for assur food, because that absorbed flavor is not nosein taam lifgam.
  - **Q:** If so, after the first day the keili should be mutar, and yet the Braisa and Mishna say that it still must be purged!? **A:** The **Rabanan** were goizer for a pot after the first day out of concern that if that didn't need to be purged people would think that even a pot that was used for assur foods that day also does not need to be purged.
    - The view that holds nosein taam lifgam holds that even the first day the absorbed taste is nosein taam lifgam.