

26.2.10

33a (בחלוק לבן שאין בו אימרא) → 34a (גודות הגויים וקנקניהם)

- I Continuation of list (now in 'משנה ד' - forbidden items- including איסור הנאה) and analysis:
- a (item #7): wineskins and wine flasks of the עכ"ם
- b מותר: if their wineskins are both new and "scraped" (i.e. sealant has been scraped out) – מותר
- i But if: they are either (well-)used or still have the sealant – אסורים
- ii If: the עכ"ם put it together and then put in wine while a ישראל was overseeing – מותר
- 1 Challenge: just because the ישראל is overseeing – should still be אסור
- (a) Rather (modified version – ר"פ): if ישראל puts in wine and another ישראל is watching – מותר
- (b) Challenge: if the wine is put in by ישראל, why the need for another ישראל to watch?
- (i) Answer: perhaps while the 1st is putting it in, the עכ"ם is מנסך it (other ישראל watches to prevent)
- (ii) Answer2 (ר' זבד): maintain original reading – since the עכ"ם is putting in the wine to strengthen the sealant, it's like putting water into mortar (not אסור – wine is for texture)
1. Inference (ר' פני): if a non-Jew throws wine into salt - no prohibition
2. Rejection: in that case, the wine is being disposed of, as opposed to here
- 2 Case: ר' יצחק בר יוסף had his casks seized by Arab, who filled them with wine and then returned them (empty); he asked about the status in the בית מדרש:
- (a) Answer: ר' ירמיה בשם ר' אמי – fill them with water for three days
- (i) זבא. must pour the water out every 24 hours
- (ii) Assumption: only applies to "our" casks, and to wineskins
- (iii) Correction: applies whether they were "ours" or "theirs"; casks (חרס) as well as wineskins
- c ברייתא: casks of גוי – if they are new and "scraped" – מותר; but if old or still lined – אסור
- i And: if the non-Jew puts in wine, the ישראל can put in water (per above – 3 days) or fish juice (once) – מותר
- 1 Question: is this ruling לכתחילה (as a method of cleansing) or בדיעבד?
- (a) Answer: לכתחילה (per אושעיא ר' זבד בר אושעיא)
- (b) Question: if he puts the cask back in the kiln – does this cleanse it?
- (i) Answer: ק"ו – if the fish-juice cleanses it, certainly the fire does
- (ii) Support (ר' יוחנן): if he puts in the kiln, once the liner peels away – מותר
1. מותר – the liner need not fully come off; once it's loosened – מותר
- (iii) However; if he lights a fire inside the cask – dispute רבינא/ר' אחאי whether it works (הלכה:אסור)
- (c) Question: can mead be used (or are we concerned that he'll use wine by accident)?
- (i) Answer: dispute (concern seems to be whether we are afraid someone will then use wine)
1. דבינא. permitted – even though once someone did make that mistake
- ii Story: ר' יצחק בר ביסנא "overdid it" with some vessels; filled with water and left in sun and they burst
- iii Ruling (ר' אמי): כלי נתר (alum-based) can never become טהור
- iv Case: viceroys seized casks, filled with wine and returned them
- 1 Ruling (רב יהודה): since they weren't used for storage, just wash them out and they are טהור
- 2 Parallel: other vessels which don't absorb much are permitted
- 3 Glasses: ר' אשי permits; ר' אשי forbids
- (a) Note: they agree that if the first to drink from it was עכ"ם – אסור; dispute if he was 2nd
- (b) Alternatively: they disagree only if he was 3rd (by that time, אין בלוע is ישראל)
- (i) Ruling: if 3rd time – permitted (if 1st or 2nd time – אסור)
- 4 Lead glazed ceramics: white and black – permitted; green or if they have cracks – אסור
- (a) Dissent: מרימר allowed all of them
- (b) Challenge: he disallowed all of them in case of חמץ
- (i) Resolution: (not מה"ת vs. מד"ס; all תקנות דרבנן are ד"ת); wine used cold; חמץ cooked hot → בליעה
- 5 Story: מר עוקבא came to גיזוק and was asked 3 questions – didn't have answers and brought to בית מדרש
- (a) תענית שעות – answer: is considered a valid fast
- (b) Wine casks of עכ"ם after 12 months (of non-use) are permitted
- (c) מ"מ מילואים during מ"מ's garments: seamless white cloak