



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

Avodah Zarah Daf Nun Vuv

V'EINO OSEH YAYIN NESECH AHD SHEYEIREID LABOR

- **Q:** A Mishna regarding maaser says that the juice gets the status of wine from when the pits begin to float to the top. This contradicts our Mishna that says that it is wine from when it flows into the bor! **A: Rava** said, our Mishna follows the **Rabanan** and the other Mishna follows **R' Akiva**, as we in see in a Braisa regarding maaser, where the **Rabanan** say it is wine from when it flows into the bor and **R' Akiva** says it is from when the pits begin to float.
 - **Q:** Does **R' Akiva** mean when the pits float while the juice is still in the bor, or only after the juice has been put into barrels? **A:** The Mishna just quoted says, that even when the pits float to the top, a person may still take juice from the vat (where the grapes are crushed) and from the pipe that takes the juice from the vat to the bor and drink from it without giving maaser. We see that the Mishna is referring to the pits floating in the bor. SHEMAH MINAH.
 - **Q:** **R' Zvid** taught a Braisa in the yeshiva of **R' Oshaya** that says that the **Rabanan** hold that the juice becomes chayuv in maaser from when the juice flows into the bor and the pits begin to float in it, and **R' Akiva** holds it is from when the juice is taken to be poured into barrels!? **A:** We should change the earlier Braisa to say the machlokes like this as well.
 - **Q:** Then who is the Tanna of our Mishna that says that the juice can become yayin nesech once it flows into the bor (before changing the earlier Braisa we said it can follow the view of the **Rabanan** of the Braisa)!? Must we say that there is a third Tanna who argues with the **Rabanan** and **R' Akiva**? **A:** Our Mishna follows the **Rabanan**, and they are more machmir regarding yayin nesech, and for that purpose say that it has the status of wine from an earlier point in time. According to **Rava**, who says that there is no difference between yayin nesech and maaser, we will have to say that there is another Tanna who argues with the **Rabanan** and **R' Akiva**.

MAH SHEBABOR ASSUR V'HASHAR MUTAR

- **R' Huna** said, the wine in the vat is only mutar if the contents of the strainer (that was placed before the bor, to catch the pits and peels before they fell into the bor from the vat) are not returned to the vat. If they were, the vat becomes yayin nesech as well.
 - **Q:** The only way that the contents of the strainer become assur is from the fact that it is connected to the bor with a stream of wine. We should therefore learn from **R' Huna** that a stream constitutes a connection? **A:** There is no proof. The case may be as **R' Chiya** taught elsewhere, that the wine in the bor rose and touched the strainer. Therefore there was a full connection.
- There was a child who had learned Mesechta Avoda Zara by the time he was six years old. They asked him, what is the halacha – is it mutar to crush the grapes along with a goy? He said, it is mutar. They asked him, the goy takes wine with his hand and pours it for avoda zara, so the wine is yayin nesech!? He said, I was referring to where the goy's hands are tied, so he cannot touch the wine. They asked him, but he touches and moves the wine with his feet!? He said, touching and moving the wine with the feet would not be considered "nesech".
 - There was once a case in Neharda'ah where a Yid and a goy whose hands were tied, together crushed grapes of a Yid, and **Shmuel** held off paskening until three Yomim Tovim had passed.
 - **Q:** Why did he delay paskening? It can't be that he was deciding whether to be machmir like **R' Nosson**, who says that if a goy simply measures the wine of a Yid it becomes assur b'hana'ah, because even **R' Nosson** says it is only assur

when done using his hands, not when using his feet!? **A:** Rather, he was deciding if he could be lenient like **R' Shimon**, who says that simple touching by a goy of a Yid's wine does not make it assur unless there is intent for pouring to avoda zara.