



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

Avodah Zarah Daf Nun Tes

- **R' Chiya bar Abba** was in Gavla and saw that Jewish girls were pregnant from men who had gotten a bris but who had not yet gone to the mikvah for geirus. He also saw that non-Jews would dilute the wine for the Yidden to drink. He also saw that non-Jews would cook the beans for the Yidden to eat. He didn't say anything to these people. He later told **R' Yochanan** about these matters, and **R' Yochanan** told him to announce that these children are mamzeirem (**R' Yochanan** holds that the geirus is not complete until there is tevila and a bris, and as such the children are from a goy and a Jewess, which he holds are mamzeirem), that this wine is assur as yayin nesech (although the goy may not have touched the wine, we must be goizer and say this is assur, because the force of his pouring has moved the wine), and that the beans are assur as bishul akum (we must be goizer, because these people were not bnei Torah).
 - **Q:** Is this to say that if they were Bnei Torah the beans would be mutar? **R' Shmuel bar Yitzchak in the name of Rav** said, anything that cannot be eaten raw and is cooked by a goy becomes assur as bishul akum!? **A: R' Yochanan** holds like another version of **Rav**, in which he says, if something is not significant enough to be served to kings, it does not become assur if cooked by a goy.
- They asked **R' Kahana**, what is the halacha if a goy carries grapes to the winepress? He said, it is assur as a gezeira that we don't want the goy to have anything to do with our wine.
 - **Q: R' Yemiar** asked **R' Kahana**, a Braisa says, if a goy carried grapes to the winepress in baskets or small barrels, even if there is juice in the keili, it is mutar!? **A: R' Kahana** said, you are bringing me a Braisa that discusses a case b'dieved. I was talking about whether it may be done l'chatchila.
- There was once an esrog that fell into a barrel of wine and a goy put his hand into the wine to catch the esrog before it sank. **R' Ashi** told the people who were there to grab the goy's hand so that he not move the wine, and then tilt the barrel and pour off wine until the wine level is below the goy's hand.
- **R' Ashi** said, if a goy poured the wine of a Yid with intention for avoda zara, although the Yid may not sell that wine even to a goy, he may take money for it from the goy who made it into yayin nesech. The reason is, that the money he gets is viewed as payment for damage, not as a sale of the wine.
 - **R' Ashi** said, we can learn from a Braisa which says that if a goy poured the wine of a Yid while not in the presence of an avoda zara, the **T"K** says it is still assur. **R' Yehuda ben Bava and R' Yehuda ben Beseira** say it does not become assur for two reasons: 1) it only becomes assur when done in front of an avoda zara, and 2) a person cannot make assur something that does not belong to him. Now, although we don't pasken like **R' Yehuda ben Bava and R' Yehuda ben Beseira**, we can accept their argument enough to allow him to collect payment from the goy who made it assur.