



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

Avodah Zarah Daf Samach Tes

MISHNA

- If a goy transported wine for a Yid from one place to another and the Yid was there with him, then if the wine was always in a state of being watched, the wine remains mutar. If the goy knew that the Yid was going to be away from the wine for a time long enough for the goy to drill a hole in the cover, patch the hole, and allow for the patch to dry, then the wine would be assur. **R' Shimon ben Gamliel** says it has to be for long enough for the goy to take the cover off the barrel, put on a new cover, and allow for the cover to dry.
- If a Yid leaves his wine on a wagon or a boat with a goy and left for a short distance (that is what the goy thinks) but then entered the city to bathe (he took his time), the wine is mutar (because the goy thinks he will return at any moment). If the goy knew that the Yid was going to be away from the wine for a time long enough for the goy to drill a hole in the cover, patch the hole, and allow for the patch to dry, then the wine would be assur. **R' Shimon ben Gamliel** says it has to be for long enough for the goy to take the cover off the barrel, put on a new cover, and allow for the cover to dry.
- If a Yid leaves a goy alone in his store, even if the Yid goes in and out, the wine is mutar. If the goy knew that the Yid was going to be away from the wine for a time long enough for the goy to drill a hole in the cover, patch the hole, and allow for the patch to dry, then the wine would be assur. **R' Shimon ben Gamliel** says it has to be for long enough for the goy to take the cover off the barrel, put on a new cover, and allow for the cover to dry.
- If a Yid was eating with a goy at the table, and the Yid left one bottle of wine on the table and one in the pantry (for use at a different time), and the Yid left the table and stepped away, the wine on the table is assur, but the wine in the pantry is mutar. If before leaving the Yid told the goy "pour and drink", then even the wine in the pantry is assur. With regard to other barrels of wine in the Yid's house, any open barrels are assur. Any sealed barrels are only assur if the Yid was away for long enough for the goy to take the cover off the barrel, put on a new cover, and allow for the cover to dry.

GEMARA

- When the Mishna refers to the wine "always in a state of being watched" it means as taught in a Braisa. The Braisa says that if an employer gives his ahm haaretz workers tahor items to carry for him, even if he is far away from them, they remain tahor. If, however, he tells them to travel somewhere with the items, and he will join them later on in the travel, they become tamei as soon as he disappears from sight.
 - **Q:** What is the difference between the first and second case? **A:** **R' Yitzchak** said, the first case is where he made his workers go to the mikvah, so that he knows they are tahor (and it is therefore not a problem if they touch the tahor items).
 - **Q:** If that is the case of the Mishna, why are the items tamei in the second case?
A: The ahm haaretz workers allow other people to touch the items, and the other people may be tamei. **Rava** explained, that in the first case, they are afraid that their boss will see them do this, so they will not allow other people to touch it. In the second case, they don't have that fear, and that is why the items are considered to be tamei.

HAMANI'ACH OVEID KOCHAVIM BACHANUSO...

- The Mishna had to give these 3 cases (which essentially give the same halacha). If we would only have the case of the goy transporting the wine we would say that in that case the goy is afraid that he will get caught by the Yid, but in the case when he is left on a wagon or boat he may think that he can simply turn the boat or wagon and prevent being caught and therefore the

wine should be assur. Therefore the Mishna teaches that even there the wine may be mutar. If the Mishna only taught the case of the boat or wagon, we would think that in that case the goy is still afraid of being caught, because he thinks that the Yid may come back using a different route and go up on a wall and see into the boat. However, in the case of the goy left in the store, since he can simply lock the door and avoid being caught, it would be assur.

- **Rabbah bar bar Chana in the name of R' Yochanan** said the machlokes between the **T"K** and **R' Shimon** is regarding a cover made of plaster. However, where the cover is made of clay all would agree that the amount of time the Yid would have to be away is long enough for the goy to take the cover off the barrel, put on a new cover, and allow for the cover to dry.
 - **Q:** A Braisa says that **R' Shimon** said to the **Rabanan**, if the goy patches the cover it is noticeable from on top of the lid or underneath the lid! Now, if they are arguing about a clay cover it makes sense to say that it is noticeable from both sides. However, if they are arguing about a plaster lid, a patch would not be noticeable from on top!? **A:** **R' Shimon** wasn't sure what type of cover the **Rabanan** were referring to. Therefore, he said to them – if you are referring to clay, a patch would be noticeable from on top or underneath! If you are referring to plaster, although it is not noticeable from on top, it is noticeable from underneath! The **Rabanan** would say that since a patch is not noticeable from on top, the goy is not concerned that it is noticeable from underneath, because he does not think the Yid will turn over the cover to see if it was patched. Also, there are times when it is not even noticeable on bottom either.
- **Rava** said that the halacha follows **R' Shimon ben Gamliel**, because we find an anonymous Mishna, which is the last part of our Mishna, that says like him. The end of our Mishna said, "Any sealed barrels are only assur if the Yid was away for long enough for the goy to take the cover off the barrel, put on a new cover, and allow for the cover to dry."
 - **Q:** This is obvious that this is an anonymous Mishna that follows **R' Shimon**, so what is **Rava** teaching? **A:** We would think that the last part of the Mishna is a continuation of the statement of **R' Shimon**, and is not an anonymous Mishna. **Rava** therefore teaches that it is an anonymous Mishna.
 - **Q:** Now that we say that we pasken like **R' Shimon** who says we are not concerned for the goy making a hole in the barrel, and we also pasken like **R' Eliezer** who says that we are not concerned that a goy would break a seal and make and forge a new seal, why is it that today we can't leave sealed barrels with goyim? **A:** It is because of the little hole left in the barrel to allow for passage of air. We are concerned that the goy may use a straw through that hole to taste the wine.
- **Rava** said, if there is a non-Jewish zonah eating a meal with Yidden, the wine owned by the Yidden on the table is mutar. Although these Yidden cannot overpower their yetzer harah for zenus, that does not mean that they will also sin with avoda zara. However, if there is a Jewish zonah eating a meal with goyim, the wine on the table that belongs to her is assur. The reason is that since she is cheapened in their eyes, she cannot protest when they take the wine and pour it for avoda zara.