



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

Avodah Zarah Daf Ayin

- There was a house in which was kept wine belonging to a Yid and a goy. The goy went into the house and locked the door behind him. There was a hole in the door, and someone who looked through the hole saw the goy standing between the barrels of wine. **Rava** said, the barrels opposite the hole are mutar (even to drink, because the goy would be afraid to touch them), but the ones beyond that (that could not be seen through the hole) are assur (even to benefit from).
- There was a house where a Yid lived on the upper level and a goy lived on the lower level, and the Yid had his wine stored on the lower level, and he was able to see the wine from his upper level. There was a commotion outside and the Yid and goy went out to see what was going on. The goy returned to the house first and locked the door behind him. **Rava** said the wine is mutar, because the goy thinks that the Yid may have entered the house first and can see the wine and anyone who touches it.
- There was an inn in which a Yid kept his wine. They found a goy sitting among the barrels. **Rava** said, if the situation is such that this goy would be arrested as a robber if he was found touching the wine, then the wine is mutar. If not, the wine is assur.
- There was a house in which a Yid stored his wine. A goy was found to be standing among the barrels. **Rava** said, if he would have an excuse as to why he was in the house and would be able to avoid being labeled as a robber, then the wine is assur. If not, the wine is mutar.
 - **Q:** A Braisa says, if a Yid had wine stored in an inn and the Yid left and when he returned he found the door to the inn locked with a goy inside, or if when the Yid was leaving he asked the goy to stand guard over the wine, the wine is assur. Now, presumably this case is even where the goy would have had no excuse as to why he locked the door and would therefore be labeled as a robber, and still we see the wine is assur!? **A:** The case is where had an excuse as to why he locked the door.
- There was a Yid and a goy sitting and drinking wine. The Yid heard sounds of davening going on at the nearby shul and went to go daven. **Rava** said that the wine remains mutar, because the goy doesn't know how long the Yid will be gone and therefore is afraid to be caught making the wine into yayin nesech.
- There was a Yid and a goy sitting on a boat drinking wine. The Yid heard the horns announcing the start of Shabbos and therefore left. **Rava** said that the wine remains mutar, because the goy doesn't know how long the Yid will be gone and therefore is afraid to be caught making the wine into yayin nesech. If you will say that the goy is not afraid of being caught because he knows that the Yid will not be mechalel Shabbos to come onto the boat to his wine, Issur the Ger has said that goyim don't believe that Yidden actually keep Shabbos. They say that if the Yidden truly kept Shabbos there would be many wallets found in the streets at the onset of Shabbos. In truth, the reason there are no wallets found is because of the psak of **R' Yitzchak**, that allows the wallet to be carried less than 4 amos at a time in the reshus harabim.
- There was a lion roaring near a winepress and a goy went and hid between the barrels of wine. **Rava** said the wine is mutar, because the goy feels that just as he is hiding there, there may be a Yid hiding somewhere nearby who can see him.
- There were thieves in Pumbedisa who opened many barrels of wine. **Rava** said the wine is mutar, because most thieves in Pumbedisa are Jews.
 - When this same thing happened in Nehardai, **Shmuel** said the wine was mutar.
 - **Q:** Presumably he held this way because he follows the view of **R' Eliezer**, who says that when the question is whether one even entered an area he is tahor, when the question is whether he touched it, he is tamei, and here it is a question of whether a goy even entered the area. We see this in a Mishna that says, when there are many adjacent, open fields, and one of them has a meis

buried in it, and one enters the fields during the winter (when people are not allowed to enter other people's fields and it therefore has the status of a reshush hayachid) but is not sure whether he entered the field with the tumah in it, **R' Eliezer** says he is tahor, because when one is unsure whether he entered a place of tumah, he is tahor, and it is only when one is unsure whether he touched tumah that he is tamei. The **Rabanan** says he is tamei. **A:** It may be that regarding a case of question whether a person entered an area, **Shmuel** would say that he is tamei. This case is different because many robbers open barrels in search of money – not to touch wine. Therefore, there is a sfek sfeika – maybe it was a Yid, and even if it was a goy, maybe he was looking for money and didn't touch the wine.

- It once happened that a non-Jewish baby girl was found among the barrels of wine with foam of wine in her hand. **Rava** said the wine is mutar, because we assume that the foam was from an overflow of the barrel, not from within the barrel. Even if there is currently no overflow, we can assume that there was at that time.
- There was a general and his army that entered Neharda'ah and opened many barrels of wine. **R' Dimi** said that a similar story happened and **R' Elazar** said the wine was mutar. **R' Dimi** said, I don't know if it is because he held like **R' Eliezer**, and this was a question of whether they entered, and therefore it is mutar, or if it is because he held that most of the soldiers who were with the general were Yidden.
 - **Q:** This case is not a "question of whether they entered", it is a "question of whether they touched it"? **A:** Since they opened many more barrels than they could possibly drink, it must be that they opened them in search for money. Therefore, it is treated like a case of "question of whether they entered", even though technically it is not.
- There was a Jewish woman wine merchant who gave the keys to her store to a goy. **R' Yitzchak in the name of R' Elazar** said this case was once discussed in Beis Medrash and they said that the merchant only gave the goy the keys to safeguard for her, not permission to go into the store. Therefore, the goy is afraid to be caught in the store and the wine is mutar.
 - **Abaye** said we can see this from a Mishna as well. The Mishna says, if a person gives his keys to an ahm haaretz his tahor items remain tahor, because he only gave him the keys to watch, not permission to go into the house. Now, if tahor items remain tahor, surely the wine in the case will not become yayin nesech!
 - **Q:** Are the halachos regarding taharos more stringent than yayin nesech!? **A:** Yes, as we have learned that when there is a boundary marker between the field of an ahm haaretz and of a chaver, **Rav** says his taharos are considered to be tamei (we assume the ahm haaretz crossed the border to touch the taharos). If there is the same setup between a Yid and a goy, we say that the wine of the Yid is mutar (we say the goy would not cross the boundary). **R' Yochanan** says, even in the first case his taharos remain tahor.
 - **Q:** A Braisa says that if the chaver's field is on the inside and the ahm haaretz's field is on the outside, even if the ahm haaretz can reach into the chaver's property, the items remain tahor. This refutes **Rav**!? **A:** **Rav** will say that in this setup (one field within the other) the ahm haaretz would be charged as a robber if he was caught, and that is why we say that he will not do so.
 - **Q:** A Braisa says, **R' Shimon ben Gamliel** says, if the roof of a chaver is higher than the roof of a neighboring ahm haaretz, the chaver may leave his items on the roof as long as the ahm haaretz cannot reach them. This refutes **R' Yochanan**!? **A:** **R' Yochanan** would say that that setup is different, because the ahm haaretz can claim that he was measuring and mistakenly stuck his hand onto the roof of the chaver. That is why he is not afraid to do so.
 - **Q:** A Braisa says, if the roof of a chaver is even with the roof of a neighboring ahm haaretz, the chaver may leave his items on the roof even if the ahm haaretz can reach them. This refutes **Rav**!? **A:** **Rav** will say, I follow **R' Shimon ben Gamliel** of the last Braisa, and can therefore argue with this Braisa.

MISHNA

- If an army comes into a town during a time of peace, we say that all open barrels of wine are tamei (as yayin nesech) and all sealed barrels of wine remain tahor. When they come in times of war, all barrels remain tahor, because they don't have the time to pour wine to their avodah zarah.

GEMARA

- **Q:** A Mishna says, if a city is attacked by an army, the wives of all Kohanim become assur to their husbands (we are concerned that they were violated by the army). We see that the fact that they are fighting still leaves them time to be mezaneh!? **A: R' Mari** said, the yetzer harah for znus is much greater, and they find time for that even during war.