



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

Avodah Zarah Daf Lamed Aleph

- **R' Assi in the name of R' Yochanan in the name of R' Yehuda ben Beseira** said, there are three categories of wine of goyim. There is yayin nesech, which is assur b'hana'ah and a kezayis of it gives off a stringent level of tumah (like a meis). There is "stam yeinam" (wine of a goy that is not known to have been poured to avoda zara), which is assur b'hana'ah and gives off tumah like other liquids when there is a minimum amount of a revi'is. There is the wine of a Yid that was given to a goy to watch, which becomes assur for the Yid to drink, but is mutar b'hana'ah.
 - **Q:** A Mishna says that when a Yid gives his produce to a goy to watch it's given the status of the goy's produce with regard to shmitta and maaser (i.e. we assume that the goy exchanged the Yid's produce for his own, and the Yid must therefore treat it as if no maaser was given, etc.). If so, why is the wine mutar b'hana'ah!? **A: R' Yehuda ben Beseira** was talking about where the Yid's wine was given a special place in the goy's reshus, and was locked or sealed so that only the Yid would have access to it.
 - **Q:** If so, it should even be mutar for the Yid to drink it!? In fact, **R' Tanchum of Parvad** taught a Braisa of **Bar Kappara** to **R' Yochanan** which said that if a Yid gives his wine to a goy to watch, the Yid is allowed to drink that wine!? **A: R' Zeira** said, the Braisa of **Bar Kappara** follows **R' Eliezer** of a Braisa who says that if one buys or rents a house in the chatzer of a goy and leaves wine there which is locked up and sealed, the wine is mutar for the Yid to drink, and **R' Yehuda ben Beseira** follows the **Rabanan** who argue on **R' Eliezer**.
 - **R' Chiya the son of R' Chiya bar Nachmeini in the name of R' Chisda in the name of Rav** said (others have a different version of who said the following), the halacha follows **R' Eliezer**.
- **R' Elazar** said, everything is considered to be guarded even if it has only one seal, except for wine. **R' Yochanan** said, even wine is considered to be guarded even if it has only one seal. The Gemara explains that they don't argue – **R' Yochanan** holds like **R' Eliezer** and **R' Elazar** holds like the **Rabanan** (of the machlokes quoted above).
 - **Others** say that **R' Elazar** said, everything is considered to be guarded if it has a double seal, except for wine. **R' Yochanan** said, even wine is considered to be guarded if it has a double seal. The Gemara explains that they don't argue – all agree with the **Rabanan** – but **R' Yochanan** holds that the **Rabanan** only argue with **R' Eliezer** regarding one seal, but would agree when there is a double seal, and **R' Elazar** holds that they argue even when there is a double seal.
 - **Q:** What is considered to be a double seal? **A: Rava** said, if there is a bowl turned over on the opening of the barrel and that bowl is pasted down and is stamped with a seal, that would be a double seal. If there is a closed barrel and there is a basket pulled tightly over the barrel, that would be a double seal. If there is a tied wine flask inside a tied leather bag, if the opening to the flask is facing the bottom of the bag, it is considered to be a double seal. If it is facing the top of the bag, it is not considered to be a double seal. If the tied flask's opening is folded into itself and then tied and sealed again, that alone would be considered a double seal.
- A Braisa says, initially they said that the wine of certain Kuti towns were assur because of the nearby towns of idol worshippers. They then changed their minds to say that the open barrels in those Kuti towns are assur, but the closed ones are mutar.
 - The Gemara explains, initially they thought that Kutim are not particular if goyim touch their barrels of wine – whether they are opened or closed. At the end they held that Kutim are not particular regarding open barrels, but are particular regarding closed barrels.

- **Q:** Are closed barrels really mutar? A Braisa says that we are concerned even when closed barrels are sent with a Kuti. This shows that we feel they are not particular if goyim touch the closed barrels!? **A: R' Zeira** said, the first Braisa is discussing in a city, and this second Braisa is discussing on the road (a Kuti is not particular there, because he doesn't think anyone will see).
 - **Q: R' Yirmiya** asked, the barrels in the city were initially brought via a road!? **A:** Rather, **R' Yirmiya** said, the first Braisa is discussing during the wine pressing season. At that time people frequent the roads and the Kuti is therefore afraid to allow a goy to touch the barrel.
- We have learned, why is it that we say that the **Rabanan** said that beer of goyim is assur? **Rami bar Chama in the name of R' Yitzchak** said, it is because drinking their beer would lead to intermarriage with them. **R' Nachman** said, it is because we are concerned that they left it uncovered (and a snake left venom in it).
 - **Q:** At what point are we concerned that the snake came? It can't be while the beer is brewing, because we leave the vats uncovered at that time as well!? It can't be once the beer is in the barrel, because we leave the barrels uncovered then as well!? **A:** He is referring to a place where they allow the water used in the process to sit and settle. If that water is left uncovered, it makes the beer assur.
 - **Q:** If so, if the beer aged or fermented it should be mutar, because **Rebbi** has said that snake venom would not allow a liquid to age or ferment properly!? **A:** Old beer is assur as a gezeira on account of new beer.
 - **R' Pappa** would drink the beer of a goy once it was taken out of the goy's store. **R' Acha** would drink it once it was brought into his house. The Gemara explains, they both held the reason their beer is assur is because it can lead to intermarriage, and by drinking it away from the goy it is therefore mutar, but **R' Achai** was more machmir and required a further distancing.
 - **R' Shmuel bar Bisna** went to Margevan (a place where the Yidden were suspected of drinking wine of goyim) and refused to drink their wine and their beer. He wouldn't drink their wine out of suspicion that it was wine of a goy, and wouldn't drink their beer so that other people not think that if the beer of these people is mutar their wine is mutar as well.
 - **Rav** said, the beer of an Aramean is mutar, but my son **Chiya** should not drink from it.
 - **Q:** If it is mutar for others it should have been mutar for him as well, and if it is assur for him it should be assur for all others as well!? **A: Rav** holds the reason beer is assur is because of giluy. However, the bitterness of the beer neutralizes the venom for the most part. Still, if someone is physically not well, it can make him worse. Therefore, since **Chiya** was not well, he instructed him not to drink it.
 - **Shmuel** said, all sheratzim have venom, but only the venom of a snake can kill a person.
 - **Shmuel** told **Chiya bar Rav**, I will tell you something that your father said. The reason that the Arameans drink from uncovered liquids and don't die is because they eat shekatzim and remasim, which cause their bodies to heat up and neutralize the venom.
 - **R' Yosef** said, beer vinegar of an Aramean is assur, because they mix the sediment of yayin nesech into it.
 - **R' Ashi** said, if the Aramean brings it out directly from his storehouse it is mutar, because once the wine is mixed into it, it spoils and would not be stored.