



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

Avodah Zarah Daf Nun Hey

- Zunin (who was a Yid) said to **R' Akiva**, I know and you know that there is nothing to avoda zara, but yet we see people who go into an avoda zara with broken limbs and leave healed. Why are there such miracles? **R' Akiva** said, I will answer with a mashal. There was a trusted person in a city to whom all would give items to watch, and they would give it to him without witnesses. There was one person in the city who only gave him items in front of witnesses. One time that person forgot and gave an item without witnesses. The wife of the trusted person said, we should deny ever having gotten this item. The trusted man said, should we lose our trustworthiness because of this one fool!? The same is with the situation that you asked about. When Hashem sends yisurim on a person, the yisurim take an oath that they will leave on a certain day, at a certain time, with a certain medicine given by a certain doctor. Now, if the person inflicted with yisurim happened to be at an avoda zara at the time that he was supposed to have the yisurim leave, the yisurim say – we should not leave now, however just because this person is a fool should we break our oath!?
 - **Rava bar R' Yitzchak** asked **R' Yehuda**, there is a place of avoda zara in our city, that whenever there is a need for rain the avoda zara goes to its followers in a dream and tells them to offer a human sacrifice in exchange for rain, and they offer the human sacrifice and it then rains! **R' Yehuda** answered that **Rav** has darshened a pasuk to teach that Hashem allows these so called miracles to happen so that people can have free choice and be led astray to follow avoda zara. This is similar to what **Reish Lakish** darshened from a pasuk, that if a person is looking for tumah, Hashem opens the door to allow him to find it, and if he is looking for tahara, Hashem helps him to find it.

MISHNA

- We may buy the juice squeezed from a goy's stepping on the grapes, when the juice has not yet flowed out of the place where it is crushed. This is true even if the goy takes the crushed grapes from that juice and puts it on top of the pile so that they continue to drain. The juice cannot become yayin nesech until it actually flows into the bor. Once the juice flows into the bor, the juice in the bor is assur and the rest of the juice is mutar.
- One may stomp on grapes in the winepress along with a goy, but we may not harvest grapes with him.
- If a Yid processes his wine while he is tamei, we may not stomp on the grapes along with him, but we may bring barrels to the winepress with him, and we may carry barrels away from the winepress with him.
- If a person kneads his dough while tamei, we may not knead or shape the dough with him. However, we may take the finished dough to the baker with him.

GEMARA

- **R' Huna** said, once wine begins to flow freely in the vat it can become yayin nesech.
 - **Q:** Our Mishna said that we may buy the juice squeezed from a goy's stepping on the grapes, when the juice has not yet flowed out of the place where it is crushed. The Mishna said this is true even if the goy takes the crushed grapes from that juice and puts it on top of the pile so that they continue to drain. Now, at that point the wine is flowing into the vat and yet his touching it does not make it yayin nesech!? **A:** **R' Huna** said, the Mishna is discussing a winepress that is plugged (to prevent the wine from flowing from the place it is crushed) and full (so it cannot flow freely).
 - **Q:** The Mishna said that juice cannot become yayin nesech until it actually flows into the bor. This suggests that even if the wine flows freely it cannot become yayin nesech until

it leaves the vat in which it is pressed!? **A:** Here too, the Mishna is discussing a winepress that is plugged and full (so it does not flow freely).

- **Q:** The Mishna said that once the juice flows into the bor, the juice in the bor is assur and the rest of the juice is mutar. We see that even after the wine is flowing freely into the bor, the wine that is in the vat cannot become yayin nesech!? **A: R' Huna** said, the Mishna is the original ruling that was given, and my ruling is the way the ruling was later changed to.
 - We see this in a Braisa. The Braisa says, initially they said three rulings regarding wine production: 1) we may not harvest with goyim for making wine, because it is assur to cause even chullin to become tamei in EY; 2) we may not trample grapes with a Yid who processes his produce while tamei, because it is assur to help a sinner do an aveira; and 3) we may trample grapes with a goy, (and we are not concerned for **R' Huna's** ruling that the wine becomes yayin nesech). They later retracted these ruling and said the following three rulings: 1) we may not trample grapes with a goy (because we are concerned for the ruling of **R' Huna**); 2) we may not harvest grapes with a Yid who processes his produce while tamei, and we may certainly not trample grapes with him; and 3) we may harvest grapes with a goy for making into wine, because it is mutar to cause chullin to become tamei in EY.