



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

### Avodah Zarah Daf Nun Ches

- It once happened in Mechuza that a goy walked into a Yid's store and asked to buy wine. The Yid told him that there was no wine. The goy then saw a bucket of wine. He stuck his hand into it and said, "Is this not wine!?" The Yid took the bucket of wine and threw it into a barrel of wine (as if to say "You will not drink from this wine!"). **Rava** said, it was mutar to sell the barrel of wine to a goy (even though the wine of the bucket which was touched by the goy was mixed into it, because the wine was touched without intent to pour for avoda zara). **R' Huna bar Chinina and R' Huna the son of R' Nachman** argued and said that the wine of the bucket would be assur b'hana'ah. Some time later on **R' Huna the son of R' Nachman** went to Mechuza (which was where **Rava** lived). **Rava** told his attendant, **R' Elyakim**, to lock the doors and not let anyone in (by this time **Rava** had retracted his psak that he paskened in the above incident, as we will see in the coming Gemara, and he therefore did not want **R' Huna** to come and badger him about his earlier view). **R' Huna** managed to get into the house and asked **Rava** what the case would be in a case like the above incident. **Rava** said, the wine would be assur b'hana'ah. **R' Huna** asked, "You said that it was mutar b'hana'ah!?" **Rava** said, "I said it was mutar to sell the barrel of wine, but the proceeds received for the wine in the bucket would be assur" (he would have to take the money received for that and destroy it).
  - **Rava** explained (he had originally ruled that all the money would be mutar, but) that when he went to Pumbedisa he was "attacked" by **Abaye** with rulings from Amora'im and a Braisa that showed that the wine in the bucket would be assur b'hana'ah. **Abaye** said, there was such a case in Neharda'ah and **Shmuel** paskened it was assur b'hana'ah, and there was such a case in Tverya and **R' Akiva** paskened it was assur b'hana'ah. **Rava** said, maybe they didn't want to be meikel, because the people of Neharda'ah and Tverya were not learned, and would confuse a leniency and apply it to other places? **Abaye** said, you think those people are not learned, but the people of your city of Mechuza are!? **Abaye** then brought a Braisa that said, that if a goy tasted wine and put the rest back into the barrel, there was an actual case where this happened and they said the barrel was assur. **Rava** said, maybe they meant that it was assur to drink, but mutar to sell? **Abaye** said, if so, the Braisa would have said "it may be sold", as it does in the next part of the Braisa. From the fact that it said the barrel is assur, it means it is assur b'hana'ah, and this refutes **Rava**, **TEYUFTA**.
- **R' Yochanan ben Arza and R' Yose ben Nehorai** were sitting and drinking wine. They asked the waiter to pour them some more to drink. Only after he poured did they realize that he was a goy. One of them said the wine was assur even b'hana'ah, and the other said it was mutar even to drink.
  - **R' Yehoshua ben Levi** said, each view is based on sound reasoning. The one who said it was assur holds that this waiter would never think that such prestigious people would be drinking beer. Therefore, he knew that he was pouring wine, and thereby made it assur when he poured it. The one who said it was mutar holds that this waiter would never think that such prestigious people would ever ask a goy to pour wine for them. Therefore, he definitely thought it was beer and did not have intent to pour it to avoda zara.
    - **Q:** The waiter certainly saw it was wine!? **A:** The story happened at night, so he didn't see anything.
    - **Q:** The waiter certainly smelled that it was wine!? **A:** The wine in the story was new wine, which has no fragrance.
    - **Q:** Even if he didn't know it was wine, he lifted the wine in the ladle (which is the equivalent of him touching it) to give them to drink, and although

unintentional, the unintentional contact by a goy makes wine assur!? **A:** The case is that he poured directly from the keili holding the wine into the cups. That is considered to be his "ko'ach" (an indirect contact), and the **Rabanan** were not goizer for such indirect contact, when unintentional.

- **R' Assi** asked **R' Yochanan**, what is the halacha if a goy poured water into wine to dilute it (does it make the wine into yayin nesech)? **R' Yochanan** said it would be assur as a gezeira for a case when he actually touches the wine.
  - **R' Yirmiya** paskened like this in an actual case where this happened.
- **Reish Lakish** went to Batzra and saw people eating produce without first taking maaser. He told them it was assur to do so (he felt that Batzra was part of EY). He also saw people drinking from public waters that goyim had bowed down to, and he told the people that it was assur to drink that water. He then told **R' Yochanan** how he had paskened. **R' Yochanan** told him to immediately go and retract his rulings, because Batzra was not actually part of EY (and the produce grown there was therefore not chayuv in maaser) and that the water was mutar, because public waters cannot become assur as avoda zara.
  - **R' Yochanan** follows his view stated elsewhere where he said in the name of **R' Shimon ben Yehotzadak** that public waters cannot be made assur as avoda zara.
    - **Q:** Why doesn't he say that all waters cannot be made assur as avoda zara, because they are attached to the ground!? **A:** His ruling is needed for a case of a wave that was totally detached from the ground, and he teaches that if it is public waters it still cannot become assur.
      - **Q:** This should be no different than a stone that broke off a mountain on its own, where there was a machlokes whether it can become assur as avoda zara. Based on this we should say that it is **R' Yochanan** who says it is assur!? **A:** The case of the water is where the goy hit the water causing it to become detached. Even so, he says it cannot become assur, because it is public waters. However, had the water detached on its own, it would be like the case of the rock from the mountain and it may be that he would hold that it could not become assur as avoda zara in that case.