



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

Avodah Zarah Daf Samach

- There was a barrel that had its spigot fall out. A goy ran and put his hand there to prevent all the wine from pouring out. **R' Pappa** said, the wine that is by the hole where the spigot was, is assur. The rest of the wine is mutar (even to drink). **Others** said that **R' Pappa** said all the wine from the top of the barrel until the level of the spigot hole is assur and the rest is mutar.
 - **R' Yeimar** said, this is actually the subject of a machlokes. A Mishna says, if there is a hole in a barrel of terumah wine and a "tvul yom" (a person who has gone to the mikvah but needs the sun to set before he is fully tahor) touches the wine at the hole, whether the hole is at the top of the barrel, the bottom, or the side, all the wine is tamei. **R' Yehuda** says, that if the hole is on top or on bottom, all the wine is tamei. However, if the hole is on the side, only the wine at the hole is tamei. Based on this, we can say that **R' Pappa** holds like the view of **R' Yehuda**.
- **R' Pappa** said, if a goy is pouring wine from a barrel into a keili that is being held by a Yid, the wine is assur, because it is the force of the goy that is pouring the wine. If the Yid is pouring the barrel into the keili held by a goy, the wine is mutar. However, if the goy shook the keili, the wine is assur (either because the case is where it was filled to the top and we are therefore concerned that the shaking made him touch the wine, or just the fact that he shakes the cup and moves the wine makes it assur).
- **R' Pappa** said, if a goy is carrying the leather keili containing a Yid's wine, and the Yid is walking behind him making sure that the goy does not open the keili, the halacha is that if the keili is full with wine, the wine is mutar, because it could not be shaken. If it is only partially filled the wine is assur because we are concerned that the goy shook it with intent for avoda zara. If the goy is carrying an open jug of a Yid's wine, then if it is full it is assur, because we are concerned that he touched the wine. If it is less than full it is mutar, because we don't have that concern. **R' Ashi** says, with regard to a leather keili, in either case the wine is mutar, because it is not the normal way of offering wine to an avoda zara.
- With regard to a wine press operated by a beam crushing the grapes (instead of the person walking on them), if the beam is lowered by a goy **R' Pappi** said the wine is mutar, and **R' Ashi or R' Simi bar Ashi** said it is assur.
 - If the beam is lowered by the direct force of the goy (e.g. he stands on the beam) all agree that it would be assur. The machlokes is where it is lowered with the "force of his force" (he turns the screw that lowers the beam onto the grapes). **Others** say that if it is lowered with the "force of his force" all would agree that it is mutar. The machlokes would be where it is done with his direct force.
 - There was an incident where a goy lowered the beam with the "force of his force" and **R' Yaakov of Nehar Pekod** said the wine was assur.
 - There was once a barrel that split down its length, and a goy came and wrapped his arms around it to hold the barrel together and save the wine. **Rafraim bar Pappa or R' Huna the son of R' Yehoshua** said the wine was mutar to be sold to goyim.
 - This is only because the barrel split in its length. Had it split along the width, the wine would have been mutar even to drink, because in this case the goy is acting like a simple weight to hold the top against the bottom.
 - There was once a goy who was found standing next to the winepress of a Yid (the press had no wine but had some residue left on the bottom). **R' Ashi** said, if the residue is moist enough to make something else moist, then the winepress must be washed and needs "niguv" (a process used to purge the yayin nesech from a press). If not, then a simple washing is enough.

MISHNA

- If a goy is found standing next to the bor of a Yid, then if the Yid owed the goy money, the wine is assur. If he did not owe him money, the wine is mutar.
- If a goy fell into the bor of a Yid and climbed out, or if he measured the wine with a reed, or he hit a hornet out of it with a reed, or he if touched the foam on top of foaming wine – there were actual incidents of all these cases and the **Rabanan** said that the wine may be sold to a goy. **R' Shimon** said the wine was even mutar to drink.
- If a goy took a barrel of wine, and out of anger he threw it into the bor of wine, there was an incident like this and they said that the wine in the bor is mutar to drink.

GEMARA

- **Shmuel** said, the Mishna is referring to where the goy has a lien on that wine in the bor.
 - **R' Ashi** said the next Mishna supports this. The Mishna says, if a Yid produces the wine of goy in a state of tahara and leaves the wine in the reshus of the goy (with the understanding that the Yid will sell the wine as kosher wine and will pay the goy for the wine after the Yid sells it), and the goy writes him a receipt saying that he has received payment (even though he has not, but the receipt makes the amount owed into a general loan), the wine is mutar (as long as it is locked or sealed). However, if the arrangement is such that if the Yid wanted to take the wine away he would not be allowed to unless he pays the goy the money (i.e. the goy is holding the wine as security), then it would be assur, as the **Rabanan** said in an actual case that happened like this in She'an. Now, it seems that it is assur because the goy had a lien on this wine, but if he did not, it would be mutar. We see that in order for the wine to be assur we need there to be a lien on that wine. SHEMA MINAH.

NAFAL L'BOR V'ALAH

- **R' Pappa** said, it is only mutar to be sold when the goy came out of the wine dead. However, if came out alive the wine is assur b'hana'ah, because he surely used some of the wine as an offering of thanks to his avoda zara.

MEDADO B'KANEH KOL EILU HAYA MAASEH...

- **R' Ada bar Ahava** said, **R' Shimon** should be blessed, because when he is matir wine, he is matir it even for drinking, and when he says wine is assur, he says it is even assur b'hana'ah.
- **R' Chiya the son of Abba bar Nachmeini in the name of R' Chisda in the name of Rav** (or in the name of **Ze'iri**) said the halacha follows **R' Shimon**. **Others** say that **R' Chisda** said that **Abba bar Chanan** told him that **Ze'iri** said the halacha follows **R' Shimon**. However, the Gemara says that the halacha does not follow **R' Shimon**.

NATAL CHAVIS UZRAKA BACHAMASO L'BOR...

- **R' Ashi** said, any form of contact that when made by a zav makes the thing that was touched tamei, would make wine so contacted by a goy into yayin nesech. Any form of contact that when made by a zav does not make the thing that was touched tamei, would not make wine so contacted by a goy into yayin nesech.
 - **Q: Ravina** asked **R' Ashi**, our Mishna says that when the goy threw the barrel in a fit of anger the wine in the bor does not become yayin nesech. This suggests that if it was not done in a fit of anger the wine would become yayin nesech. Now, this is so even though if a zav threw something it would not make the thing that it was thrown into tamei!? **A:** The Mishna is talking about a case where the goy rolled the barrel all the way into the bor. When that is not done in a fit of anger we are concerned that when he got close to the bor he touched the wine, and that is why we consider it to be yayin nesech.