

A בס"ד

Intro

Today we will learn בע"ה of דף נ"ט of עבודה זרה. Some of the topics we will learn about include.

The cases of יין נסך that are אסור בשתיה because of לך לך אמרין נזירא סחור סחור לכרמא לא תקרב. As we advise a נזיר not to go even close to a vineyard, we advise staying away from all potential cases of איסור.

כחו בכוונה
If a non-Jew intentionally caused wine to move, but he did not actually touch it.

עכו"ם שיוליך ענבים לגת
Whether a non-Jew may carry grapes and put them into the wine press?

A

אסור בשתיה because of יין נסך
because of
לך לך אמרין נזירא סחור סחור
לכרמא לא תקרב

כחו בכוונה

עכו"ם
שיוליך ענבים לגת

B

האי עכו"ם דנסכיה לחמרא דישאל בכוונה שרי ליה למישקל דמיה מההוא עכו"ם
If a non-Jew intentionally poured a Jew's wine for עבודה זרה, although the Jew is forbidden to sell the wine to other non-Jews because the wine became אסור בהנאה, the Jew is however permitted to collect reimbursement of the wine's value from the one who was מנסך because it is considered as if the non-Jew destroyed the wine and is reimbursing him for the damage he caused.

Two incidents related to the condition of שכשוך אסור בהנאה
For wine to become אסור בהנאה, the non-Jew must cause the wine to move, as in ניסוך. However, if he only touched the wine, but the wine did not move, the wine is only forbidden for drinking, but it's אסור בהנאה.

The Machlokes רבי יהודה וחכמים regarding חבית שנקבה מצידיה
A barrel that has a hole in the side, whether all the wine in the barrel is considered מחובר, connected to the wine in the hole, and accordingly, if a non-Jew touched the hole all the wine becomes יין נסך.

B

האי עכו"ם
דנסכיה לחמרא דישאל בכוונה
שרי ליה למישקל דמיה
מההוא עכו"ם

שכשוך
אסור בהנאה

רבי ירמיה - מחלוקת
חבית שנקבה מצידיה

1 So, let's review ...

The Gemara in the previous Daf mentioned רבי יוחנן Halachah of יין שמזגו עכו"ם אסור בשתיה

If a non-Jew poured water into a Jew's wine to dilute it, the wine becomes forbidden for drinking even though he did not touch the wine, because the flow of the water into the wine is considered כחו, the non-Jew's force, which caused the wine to move, and the חכמים initiated an Issur for כחו because

לך לך אמרין נזירא סחור סחור לכרמא לא תקרב As we advise a נזיר not to go even close to a vineyard, we advise staying away from all potential cases of איסור.

The Gemara proceeds with an incident of רב חייא בר אבא who came to the city of גבלא and saw them commit three transgressions, but he did not stop them. When he returned, רבי יוחנן told him to stop them, and one of them was

חזא חמרא דמזגו עכו"ם ושתו ישראל

As we advise a Jew drinking wine that a non-Jew diluted, and רבי יוחנן ruled the wine is forbidden even though it was only כחו, because

לך לך אמרין נזירא סחור סחור לכרמא לא תקרב
=====

The Gemara proceeds with the following question:

בעו מיניה מרב כהנא

עכו"ם מהו שיוליך ענבים לגת

May we allow a non-Jew to carry grapes and put them into the wine press?

רב כהנא replied

לכתחילה אסור

משום לך לך אמרין נזירא סחור סחור לכרמא לא תקרב

One is initially forbidden to do so, because, we advise staying away from all potential cases of איסור. However, בדיעבד מותר

If a non-Jew did carry grapes even if there was wine dripping on them, the grapes are permitted, because at that point the wine is not considered wine to become יין נסך.

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1

רבי יוחנן
**יין שמזגו עכו"ם
אסור בשתיה**

If a non-Jew poured water into a Jew's wine to dilute it, the wine becomes forbidden for drinking even though he did not touch the wine,

because the flow of the water into the wine is considered כחו

which caused the wine to move,

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**לך לך אמרין נזירא סחור
לכרמא לא תקרב**

As we advise a נזיר not to go even close to a vineyard, we advise staying away from all potential cases of איסור.

רב חייא בר אבא came to the city of גבלא and saw them commit three transgressions, but he did not stop them.

When he returned, רבי יוחנן told him to stop them,

and one of them was

**חזא חמרא
דמזגו עכו"ם ושתו ישראל**

They were drinking wine that a non-Jew diluted, and רבי יוחנן ruled the wine is forbidden even though it was only כחו, because

**לך לך אמרין נזירא סחור
לכרמא לא תקרב**

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עכו"ם מהו שיוליך ענבים לגת**

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2 The Gemara now discusses the condition of

שכשון

אסור בהנאה

For wine to become אסור בהנאה, the non-Jew must cause the wine to move, as in ניסוך. However, if he only touched the wine, but the wine did not move, the wine is only forbidden for drinking, but it's מותר בהנאה.

As we see in the incident of ההוא אתרוגא דנפל לחביתא דחמרא אידרי עכו"ם ושקליה

An Esrog fell into a barrel of wine and a non-Jew stuck his hand into the barrel and caught the Esrog to prevent it from sinking to the bottom.

ruled רב אשי

נקטוה לידיה כי היכי דלא לשכשך ביה וברצוה עד דשייפא

They should first hold onto the non-Jew's hand to prevent him from swishing the wine, and they should then tilt the barrel and pour out the wine, and only then pull out his hand. And Rashi explains

ותהא החבית מותרת בהנאה

This way the wine in the barrel is permitted in other benefits, because the non-Jew did not swish the wine nor cause it to move.

However,

כל זמן שידו תחובה ביין אם יוציאנה

א"א לשמור שלא ישכשך ואע"ג שאנו אוחזין את ידו

If they would pull out his hand while it is still inside the wine, the wine would become אסור בהנאה because he would inevitably swish the wine even though they are holding his hand. ®

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2

שכשון

אסור בהנאה

For wine to become אסור בהנאה, the non-Jew must cause the wine to move, as in ניסוך.

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If they would pull out his hand while it is still inside the wine, the wine would become אסור בהנאה because he would inevitably swish the wine even though they are holding his hand.

3

says רב אשי

האי עכו"ם דנסכיה לחמרא דישראל בכוונה

If a non-Jew intentionally poured a Jew's wine for עבודה זרה;

אע"ג דלזבוניה לעכו"ם אחרינא אסור

שרי ליה למישקל דמיה מוהוא עכו"ם

Even though the Jew is forbidden to sell the wine to other non-Jews because the wine became בהנאה

אסור; Nevertheless, the Jew is permitted to collect reimbursement of the wine's value from the one who was מנסך.

And this is not considered הנאה from יין נסך but rather

מיקלא קלייה

It is considered as if the non-Jew destroyed the wine and is reimbursing him for the damage he caused.

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רב אשי

האי עכו"ם

דנסכיה לחמרא דישראל בכוונה

If a non-Jew intentionally poured a Jew's wine for עבודה זרה;

אע"ג דלזבוניה לעכו"ם אחרינא אסור

שרי ליה למישקל דמיה

מהוא עכו"ם

Even though the Jew is forbidden to sell the wine to other non-Jews because the wine became בהנאה

אסור; Nevertheless, the Jew is permitted to collect reimbursement of the wine's value from the one who was מנסך.

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מיקלא קלייה

It is considered as if the non-Jew destroyed the wine and is reimbursing him for the damage he caused.

4 The Gemara proceeds with another incident regarding שכשון אסור בהנאה

ההיא חביתא דחמרא דאישתקיל לברזא אתא עכו"ם אידרי אנח ידיה עילויה
 There was a wine barrel whose faucet fell out and a non-Jew quickly placed his hand against the hole to prevent the wine from pouring out.

The Gemara mentions two versions in פפא רב's ruling 1.

In the first version פפא רב ruled leniently:

כל דלהדי ברזא חמרא אסיר בשתיה ואידך שרי בשתיה
 Only the wine in the hole is forbidden for drinking because there was נגיעה to this wine, but the wine is permitted in other benefits, because there was no שכשון to this wine. As Rashi explains;

שהרי אין כאן שכשון שהנקב צר Since the hole is narrow, the non-Jew cannot swish the wine. ®

ואידך שרי בשתיה And the remaining wine on all sides of the hole is permitted even for drinking, because, there was no נגיעה. And as Rashi explains he holds צדדן לאו חיבור הוא ליאסר כל שאר היין There is no connection from the wine on the sides to the wine in the hole.

2. In the second version פפא רב ruled more stringently:

עד הברזא חמרא אסיר ואידך שרי
 All the wine above the faucet even on the sides is forbidden for drinking, because ®

כיון דכולו נמשך אחר הנקב לצאת דרך שם הוה ליה חיבור ואסור
 Since this wine is drawn toward the hole, there is a connection from the wine on the sides to the hole to the wine in the hole, and they all become אסור through the נגיעה.

4 שכשון אסור בהנאה
ההיא חביתא דחמרא דאישתקיל לברזא אתא עכו"ם אידרי אנח ידיה עילויה
There was a wine barrel whose faucet fell out and a non-Jew quickly placed his hand against the hole to prevent the wine from pouring out.

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Since this wine is drawn toward the hole, there is a connection from the wine on the sides to the hole to the wine in the hole, and they all become אסור through the נגיעה.

5 The Gemara concludes that this Halachah depends on a Machlokes in מוסכת טבול יום:

The Mishnah, there, states;

חבית שנקבה בין מפיה בין משוליה ובין מצידיה
ונגע בו טבול יום

If a barrel got a hole, either at the top, or at the bottom, or in the middle, and a טמא person touched the hole;

The חכמים hold

טמאה

All the wine in the entire barrel becomes טמא, because there is a חיבור from all the wine to the wine in the hole.

And accordingly, regarding כנגע עכו"ם they disagree with רב פפא and hold

כולו אסור בשתיה

ומותר בהנאה

All the wine in the barrel becomes forbidden for drinking, but is permitted in other benefits, because there is a חיבור from all the wine to the wine in the hole.

While רבי יהודה says it depends:

מפיה ומשוליה, טמאה

מצידיה, טהורה מכאן ומכאן

Only if the hole is at the top or the bottom, then all the wine becomes טמא, because there is a חיבור; but if the hole is in the middle, only the wine in the hole becomes טמא, but the wine on the sides - which means above or below the hole - remains טהור because there is no חיבור.

And accordingly, regarding כנגע עכו"ם he concurs with רב פפא and either

כל דלהדי ברזא חמרא אסיר

ואידך שרי

OR

עד הברזא חמרא אסיר

ואידך שרי

5 *The Gemara concludes that this halachah depends on a Machlokes in יום טבול יום:*

חבית שנקבה בין מפיה בין משוליה ובין מצידיה ונגע בו טבול יום

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כולו אסור בשתיה ומותר בהנאה

All the wine in the barrel becomes forbidden for drinking, but is permitted in other benefits, because there is a חיבור from all the wine to the wine in the hole.

רבי יפ/דפ

מפיה ומשוליה, טמאה מצידיה, טהורה מכאן ומכאן

Only if the hole is at the top or the bottom, then all the wine becomes טמא, because there is a חיבור;

but if the hole is in the middle, only the wine in the hole becomes טמא, but the wine on the sides - which means above or below the hole - remains טהור because there is no חיבור.

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כל דלהדי ברזא חמרא אסיר ואידך שרי

OR

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