

**A** בס"ד

Intro

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

The Halachah regarding

כחו בכונה

אסור בשתיה

If a non-Jew intentionally caused wine to move, but he did not actually touch it, the wine becomes forbidden for drinking.

And the Gemara applies this to the cases of

עכו"ם אדנא

וישראל אכובא

If a non-Jew poured wine from a barrel into a jug that a Jew was holding, and

ישראל אדנא

ועכו"ם אכובא

If the Jew poured the wine into a jug that a non-Jew was holding;

The distinction between

דדרי זיקא

If a non-Jew was carrying wine in a leather pouch that was tied

Or

דדרי כובא

If the non-Jew was carrying wine in a jug that was uncovered

**B** עכו"ם שנמצא עומד בצד הבור של יין

אם יש לו מלוה עליו אסור

If a non-Jew was found standing next to a Jew's pit of wine, and the non-Jew had loaned money to the owner and had a lien on the wine, the wine is forbidden.

The Machlokes regarding

מגע שלא בכונה

If when the non-Jew touched the wine, he was occupied with something else, the חכמים hold

מותר בהנאה

The wine is forbidden for drinking but is permitted in other benefits

While רבי שמעון holds

מותר בשתיה

The wine is permitted even for drinking.

כל שבזב טהור

בעכו"ם אינו עושה יין נסך

A non-Jew does not cause wine to become יין נסך through טכא, by throwing in a way in which זב would not make the wine טכא.

**A**

כחו בכונה  
אסור בשתיה

עכו"ם אדנא  
וישראל אכובא

ישראל אדנא  
ועכו"ם אכובא

דדרי זיקא  
דדרי כובא

**B**

עכו"ם  
שנמצא עומד בצד הבור  
של יין  
אם יש לו מלוה עליו אסור

מגע שלא בכונה

כל שבזב טהור  
בעכו"ם אינו עושה יין נסך

1 So, let's review ...

The Gemara continues with the Halachah regarding כחו בכונה

אסור בשתיה

If a non-Jew intentionally caused wine to move, but did not actually touch it, the wine becomes forbidden for drinking, 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.

Therefore,

אמר רב פפא

עכו"ם אדנא

וישראל אכובא

חמרא אסיר בשתיה

If a non-Jew poured wine from a barrel into a jug that a Jew was holding, the wine is forbidden for drinking, because

מכח עכו"ם קאתי

The non-Jew's force caused the wine to flow.

However, vice versa;

וישראל אדנא

ועכו"ם אכובא

חמרא שרי בשתיה

If the Jew poured the wine into a jug that a non-Jew was holding, the wine is permitted for drinking, because

מכח ישראל קאתי

The Jew's force caused the wine to flow, and the non-Jew did not cause any movement.

However,

ואי מצדד צדודי

אסיר

If the non-Jew moved the jug around, the wine becomes forbidden for drinking, because his force caused the wine to move inside the jug.

=====

1

**כחו בכונה  
אסור בשתיה**

If a non-Jew intentionally caused wine to move, but did not actually touch it, the wine becomes forbidden for drinking,

*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.

**רב פפא**

**וישראל אדנא  
ועכו"ם אכובא**

**חמרא שרי בשתיה**

*If the Jew poured the wine into a jug that a non-Jew was holding, it is permitted for drinking,*

*because*

**מכח ישראל קאתי**

*The Jew's force caused the wine to flow.*

*However,*

**ואי מצדד צדודי אסיר**

*If the non-Jew moved the jug around, the wine becomes forbidden for drinking.*

**ועכו"ם אדנא  
וישראל אכובא**

**חמרא אסיר בשתיה**

*If a non-Jew poured wine into a jug that a Jew was holding, it is forbidden for drinking,*

*because*

**מכח עכו"ם קאתי**

*The non-Jew's force caused the wine to flow.*



2 The Gemara now proceeds with a Halachah regarding 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 is מותר בהנאה.

Therefore, רב פפא says הא עכו"ם דדרי זיקא וקאזיל ישראל אחוריה. If a non-Jew was carrying wine in a leather pouch that was tied and a Jew was following him to ensure that he does not open it and touch the wine; The Halachah depends as follows: מליא שרי דלא מקרקש. If the pouch was filled completely, the wine is permitted even for drinking, because there was no שכשון since the pouch was full, and there was no נגיעה, because the pouch was covered. However, חסירא אסיר דלמא מקרקש. If the pouch was not filled completely, the wine is forbidden for drinking, because there was שכשון since the pouch was not full, and this is considered כחו בכונה.

2 **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 is מותר בהנאה.*

**רב פפא הא עכו"ם דדרי זיקא וקאזיל ישראל אחוריה**  
*If a non-Jew was carrying wine in a tied leather pouch and a Jew was following him to ensure that he does not open it and touch the wine;*

*The Halachah depends as follows:*

**חסירא אסיר דלמא מקרקש**  
*If the pouch was not filled completely, the wine is forbidden for drinking, because there was שכשון since the pouch was not full, and this is considered כחו בכונה.*

**מליא שרי דלא מקרקש**  
*If the pouch was filled completely, the wine is permitted even for drinking, because there was no שכשון since the pouch was full, and there was no נגיעה, since the pouch was covered.*





3 And in a case where

דדרי כובא

If the non-Jew was carrying wine in a jug that was uncovered, the Halachah is vice versa;

מליא אסיר

דלמא נגע

If the jug was filled completely, the wine is forbidden, because since the jug was both full and uncovered there is a concern that the non-Jew touched, and was משכשך the wine on its surface, and this would not be noticed by the Jew walking behind him.

However,

חסירא שרי

דלא נגע

If the jug was not filled completely, the wine is permitted even for drinking, and there is no concern for נגיעה because the jug was not full and if he put his hand inside the jug it would be noticed;

And even though there was שכשוך, this is only considered כחו שלא בכונה because the non-Jew does not want the wine to move, out of fear that it might spill.

אשוי disagrees and says regarding

זיקא

בין מליא ובין חסירא שרי

In the case of the tied pouch, even if the pouch was not filled completely, the wine is permitted for drinking;

And even though it is כחו בכונה, in this case it is not forbidden, because

אין דרך ניסוך בכך

This is not the usual way to pour wine for עבודה זרה.

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3

And in a case where

דדרי כובא

If the non-Jew was carrying wine in a jug that was uncovered;

חסירא שרי  
דלא נגע

If the jug was not filled completely, the wine is permitted even for drinking, and there is no concern for נגיעה because the jug was not full and if he put his hand inside the jug it would be noticed;

מליא אסיר  
דלמא נגע

If the jug was filled completely, the wine is forbidden, because since the jug was both full and uncovered there is a concern that the non-Jew was משכשך the wine on its surface, and this would not be noticed by the Jew walking behind him.

And even if there was שכשוך, it is only כחו שלא בכונה because the non-Jew does not want the wine to move, out of fear that it might spill.

רב אשוי

זיקא

בין מליא ובין חסירא שרי

In the case of the tied pouch, even if the pouch was not filled completely, the wine is permitted for drinking;

And even though it is כחו בכונה, it is not forbidden, because

אין דרך ניסוך בכך

This is not the usual way to pour wine for עבודה זרה.

4 The Gemara proceeds with a Machlokes regarding מעצרא זיירא  
 מעצרא זיירא  
 If a non-Jew used a beam to press wine from grapes;  
 רב פפי שרי  
 רב אשי ואיתימא רב שימי בר אשי אסור

And the Gemara offers two versions of this Machlokes:

1.  
 There is no Machlokes in a case of בכחו  
 בכחו  
 אסור  
 All agree that the wine becomes אסור if the non-Jews used a direct force, such as he jumped on the beam.

The Machlokes is only in a case of בכח כחו  
 בכח כחו  
 Whether the wine become אסור if the non-Jew used an indirect force, such as he turned a wheel which lowered the beam onto the grapes.

2.  
 OR  
 There is no Machlokes in the case of בכח כחו  
 בכח כחו  
 מותר  
 The Machlokes is only in the case of בכחו whether the wine becomes מותר.  
 =====

4 מעצרא זיירא  
 If a non-Jew used a beam to press wine from grapes;

רב פפי שרי  
 רב אשי ואיתימא רב שימי בר אשי  
 אסור

1

There is no Machlokes in the case of בכחו  
 בכחו  
 אסור

All agree that the wine becomes אסור if the non-Jews used a direct force, such as he jumped on the beam.

The Machlokes is only in a case of בכח כחו

Whether the wine become אסור if the non-Jew used an indirect force, such as he turned a wheel which lowered the beam onto the grapes.

רב פפי שרי  
 רב אשי ואיתימא רב שימי בר אשי  
 אסור

2

There is no Machlokes in the case of בכח כחו  
 בכח כחו  
 מותר

The Machlokes is only in the case of בכחו whether the wine is מותר.

5 The Gemara proceeds with another Halachah regarding שכשון

ההוא חביתא דאיפקעה לאורכה  
אידרי ההוא עכו"ם חבקה  
שרייה לזבוני לעכו"ם

If a barrel split in the length from top to bottom, and a non-Jew held the two sides together by hugging the barrel to prevent spillage, the wine is forbidden for drinking but is permitted in other benefits, because this is considered without נגיעה.

However,  
אבל לפותייה

אפילו בשתיה שרי

If the barrel split in the width and the non-Jew held the top and bottom together, the wine is permitted even for drinking, because

מעשה לבניה קעביד

Since they rest on each other and the non-Jew merely applied his weight to keep them together, this is not considered נגיעה at all.

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5

ההוא חביתא דאיפקעה לאורכה  
אידרי ההוא עכו"ם חבקה  
שרייה לזבוני לעכו"ם

*If a barrel split in the length from top to bottom, and a non-Jew held the two sides together by hugging the barrel to prevent spillage,*

*the wine is forbidden for drinking*

*but is permitted in other benefits,*

*because this is considered נגיעה without שכשון.*

אבל לפותייה

אפילו בשתיה שרי

*If the barrel split in the width and the non-Jew held the top and bottom together,*

*the wine is permitted even for drinking,*

*because*

מעשה לבניה קעביד

*Since they rest on each other and the non-Jew merely*

*applied his weight to keep them together,*

*this is not considered נגיעה at all.*

**6** Zugt Di Mishnah  
 עכו"ם שנמצא עומד בצד הבור של יין  
 אם יש לו מלוה עליו אסור  
 אין לו מלוה עליו מותר  
 If a non-Jew was found standing next to a Jew's pit of wine, it depends:  
 If the non-Jew had loaned money to the owner and has a lien on the wine, the wine is forbidden, because as Rashi explains  
 שלא ירא ליגע  
 דסבר אמינא תנהו לי בחובי  
 The non-Jew is not afraid to be caught touching the wine, because he can claim to the owner give me the wine in lieu of the money that you owe me.  
 However,  
 אין לו מלוה עליו  
 מותר  
 If the non-Jew has no lien on this wine, the wine is permitted, because he is afraid to be caught touching the wine.  
 =====

**6** משנה  
 עכו"ם שנמצא עומד בצד הבור של יין  
 אם יש לו מלוה עליו אסור  
 אין לו מלוה עליו מותר  
 If a non-Jew was found standing next to a Jew's pit of wine, it depends:  
 If the non-Jew had loaned money to the owner and has a lien on the wine, the wine is forbidden,  
 because as Rashi explains  
 שלא ירא ליגע  
 דסבר אמינא תנהו לי בחובי  
 The non-Jew is not afraid to be caught touching the wine, because he can claim to the owner give me the wine in lieu of the money that you owe me.  
 However,  
 אין לו מלוה עליו מותר  
 If the non-Jew has no lien on this wine, the wine is permitted, because he is afraid to be caught touching the wine.

7 The Mishnah now proceeds with a Machlokes regarding

מגע שלא בכוונה

If when the non-Jew touched the wine, he was occupied with something else, the חכמים hold

מותר בהנאה

The wine is only permitted for benefits but forbidden for drinking.

While רבי שמעון holds

מותר בשתיה

The wine is permitted even for drinking.

And their Machlokes applies to the following four cases

1.

נפל לבור ועלה

If the non-Jew fell into a pit of wine, and he climbed out;

OR

2.

מדדו בקנה

He measured the wine with a stick; OR

3.

התיז את הצרעה בקנה

He waved a stick at a bee that was inside the wine; OR

4.

שהיה מטפיה ע"פ חבית מרותחת

The wine was bubbling, and he patted the wine to remove the bubbles;

בכל אלו היה מעשה

ואמרו ימכר

ורבי שמעון מתיר

In all these cases, the חכמים ruled that the wine is permitted only to be sold to a non-Jew, while רבי שמעון ruled the wine is permitted even for drinking.

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7

## מגע שלא בכוונה

If when the non-Jew touched the wine, he was occupied with something else,

רבי שמעון

מותר בשתיה

The wine is permitted even for drinking.

חכמים

מותר בהנאה

The wine is only permitted for benefits but forbidden for drinking.

Their Machlokes applies to the following four cases:

- 1 -

## נפל לבור ועלה

If the non-Jew fell into a pit of wine, and he climbed out;

- 2 -

## מדדו בקנה

He measured the wine with a stick;

- 3 -

## התיז את הצרעה בקנה

He waved a stick at a bee that was inside the wine;

- 4 -

## שהיה מטפיה ע"פ חבית מרותחת

The wine was bubbling, and he patted the wine to remove the bubbles;

## בכל אלו היה מעשה

ואמרו ימכר

ורבי שמעון מתיר

In all these cases, the חכמים ruled that the wine is permitted only to be sold to a non-Jew, while רבי שמעון ruled the wine is permitted even for drinking.



8 The Mishnah continues

נטל את החבית וזרקה בחמתו לבור  
זה היה מעשה והכשירו

If a non-Jew, in a fit of anger, threw a barrel into a Jew's  
pit of wine and caused the wine to move, the חכמים  
permitted the wine even for drinking, because as the  
Gemara explains

כל שבזב טמא

בעכו"ם עושה יין נסך

A non-Jew causes wine to become יין נסך only through מגע,  
by touching it in a way in which a זב would make the wine  
טמא. However,

כל שבזב טהור

בעכו"ם אינו עושה יין נסך

A non-Jew does not cause wine to become יין נסך through  
מגע, by touching it in a way in which a זב would not  
make the wine טמא.

But nevertheless

בחמתו אין

שלא בחמתו לא

Only if the זריקה was through anger, is the wine מותר, but if  
the זריקה was not through anger the wine is אסור, because  
דקאזיל מיניה ומיניה

Since the non-Jew rolled the barrel until it was near the  
בור, there is a concern for נגיעה.

8

נטל את החבית וזרקה בחמתו לבור  
זה היה מעשה והכשירו

If a non-Jew, in a fit of anger,  
threw a barrel into a Jew's pit of wine and caused the wine  
to move, the חכמים permitted the wine even for drinking,

because as the Gemara explains

כל שבזב טמא

בעכו"ם עושה יין נסך

A non-Jew causes wine to become יין נסך only through מגע,  
by touching it in a way  
in which a זב would make the wine טמא.

However,

כל שבזב טהור

בעכו"ם אינו עושה יין נסך

A non-Jew does not cause wine to become יין נסך  
through זריקה, by throwing it in a way in which a זב  
would not make the wine טמא.

But nevertheless

בחמתו אין

שלא בחמתו לא

Only if the זריקה was through anger, is the wine מותר,  
but if the זריקה was not through anger the wine is אסור,

because

דקאזיל מיניה ומיניה

Since the non-Jew rolled the barrel until it was near  
the בור, there is a concern for נגיעה.