

Avodah Zarah – Simanim

פרק ה – השוכר את הפועל

דף סה – Daf 65

1. Wages for transporting wine barrels where one contained יין נסך

The Mishnah on Daf 62a taught that if an עכו"ם hired a Yisroel for other work, then even if he told him, "Bring this barrel of יין נסך from one place to another," the wages are permitted. The Gemara asks, is this permitted even when the instructions were not given ערב לעיתותי – *towards evening*, after his workday was completed? But a Baraisa teaches that if an עכו"ם told his Jewish worker towards evening to transport a barrel of יין נסך, it is permitted, implying that if he transported the wine during his workday, his wages would be prohibited!? Abaye answered that our Mishnah's case is also where he was told to carry the יין נסך after his workday was over. Rava answered that the Baraisa's case is where he said, חביות העבר לי מאה, – *"Transport for me one hundred barrels for one hundred perutos,"* where all hundred barrels must be transferred for the wages to be earned. Therefore, if one barrel contains יין נסך, all the wages are prohibited. In contrast, the Mishnah's case is where he said, "Transport for me each barrel for a *perutah*," so even if he transports a barrel of יין נסך, the remaining wages are unaffected.

2. יין נסך which fell onto fruit (נותן טעם)

The next Mishnah states: יין נסך שנפל ע"ג ענבים – *if יין נסך fell onto grapes, he washes them off and they are permitted*, because no wine was absorbed into the grapes. ואם היו מבוקעות אסורות – *However, if they were cracked, they are forbidden*, because the wine seeped through the cracks, and washing them does not remove all the wine. אם יש בהן בנותן טעם, יין נסך – *if there is enough wine to transfer flavor, they are prohibited*. There was an incident in which ביתוס בן זון brought dried figs on a ship, and יין נסך spilled onto them, and the Sages permitted them for him. The Gemara emends the Mishnah to add: אם נותן טעם לפגם הוא מותר – *if it gives flavor to [the food's] detriment, it is permitted*, and the story illustrates this principle, because the wine's flavor was detrimental to the dried figs. The Mishnah concludes with a rule: כל שבהנאתו בנותן טעם אסור – *wherever the transferred flavor is to one's benefit, it is forbidden*, but wherever the transferred is not to one's benefit, it is permitted, such as vinegar on split beans.

3. Selling forbidden food or shaatnez to an עכו"ם, who may sell it to a Yisroel

יין נסך once spilled onto a pile of wheat, and Rava permitted it to be sold to an עכו"ם. Rabbah bar Leivai challenged him from a Baraisa: בגד שאבד בו כלאים – *if כלאים was lost in a garment* (i.e., a thread making the garment *shaatnez* was woven into the garment and cannot be located), one cannot sell the garment to an עכו"ם, because he may sell it to a Jew, who will not realize there is כלאים in it. He cannot make it a saddle blanket for his donkey, because he may forget and cut a piece of it to patch his garment. However, he can use it for תכריכין – *burial shrouds* for מת מצוה (a corpse with no one to bury it), because the dead person is not obligated in *mitzvos*. Just as one cannot sell *shaatnez* which cannot be seen to an עכו"ם, because he may sell it to a Yisroel, it should likewise be forbidden to sell him wheat which contains יין נסך flavor!? Therefore, Rava permitted to the Jew to first grind the wheat and bake it as bread, and then sell it to an עכו"ם, because a Jew would not purchase bread from an עכו"ם.

Siman – Sheep

The shepherd using his sheep to transport one hundred barrels of wine for one hundred *perutos* where one barrel was יין נסך, saw his sheep trip and spill some יין נסך on some grapes which the grape owner began to wash off, while a Rabbi told a yid whose wheat the wine landed on to grind it and bake it into bread to sell to an עכו"ם not in the presence of another Jew.



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3 things to remember

1. Wages for transporting wine barrels where one contained יין נסך
2. יין נסך which fell onto fruit (נותן טעם)
3. Selling forbidden food or shaatnez to an עכו"ם, who may sell it to a Yisroel

