



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

Avodah Zarah Daf Ayin Daled

MISHNA

- The following items are assur b'hana'ah, and when they are mixed with other items they make the mixture assur even if there is only a minute amount of this assur item: yayin nesech, avoda zara, skins of animals where the heart was ripped out, an ox that was sentenced to skila, an eglarufa, the birds of a metzora, the hair of a nazir, a peter chamor (firstborn male donkey), meat cooked in milk, the goat that was sent to the Azazel, and chullin animals that were shechted in the Azarah. These items are assur and their presence in the smallest amount in a mixture make the entire mixture assur.

GEMARA

- **Q:** What is reason behind these items listed, that make that they are not batel at all? If it is because they are items that are sold in single units, rather than in bulk, the Mishna should also list "pieces of neveila", which are assur to eat but mutar b'hana'ah!? If the Tanna only lists items that are assur b'hana'ah, why doesn't he list "chametz on Pesach"? **A: R' Chiya bar Abba** (or **R' Yitzchak Nafcha**) said, the Tanna holds that an item needs two qualifications to make it that it does not become batel – it must be something that is sold in single units, *and* must be something that is assur b'hana'ah.
 - **Q:** If so, why doesn't the Mishna list "egozei perach" and "rimonei badan" of orlah, which have both these characteristics!? **A:** The Mishna in Orlah already lists those, so there was no reason to repeat them here.
 - **Q:** If so, why doesn't the Mishna list homemade loaves of bread with regard to chametz on Pesach, which have both of these characteristics? **A: R' Akiva** is the one who holds that these loaves have both of these characteristics, and **R' Akiva** actually adds these loaves to the Mishna in Orlah, so there is no need to repeat it here.

HAREI EILU

- **Q:** What does this phrase come to exclude? **A:** Something that has only one of the above mentioned characteristics, but not both.

MISHNA

- If yayin nesech fell into a bor of mutar wine, the entire mixture becomes assur b'hana'ah. **R' Shimon ben Gamliel** says, the entire mixture may be sold to a goy without charging him for the value of the yayin nesech that is in the mixture.

GEMARA

- **Rav** said, the halacha follows **R' Shimon ben Gamliel** when a barrel of yayin nesech is mixed up among barrels of mutar wine, but not when yayin nesech is actually mixed into mutar wine. **Shmuel** said, the halacha follows **R' Shimon ben Gamliel** even when yayin nesech is actually mixed into mutar wine. **Rabbah bar bar Chana in the name of R' Yochanan** and **R' Shmuel bar Nosson in the name of R' Chanina** and **R' Nachman in the name of Rabbah bar Avuha** all said like **Shmuel**.
 - **R' Nachman** said, the halacha in practice is as follows: with regard to actual yayin nesech (it is known to have been poured for avoda zara), if the wine is mixed into mutar wine the mixture is assur, but if a barrel of it is mixed among barrels of mutar wine, we can sell it as **R' Shimon** says. With regard to regular wine of goyim (which is not known to have been poured to avoda zara), even if the wine is actually mixed into mutar wine, the mixture may be sold to goyim as explained by **R' Shimon**.

MISHNA

- With regard to a stone winepress that a goy covered with tar (and in which they normally added some wine to remove the bad smell of the tar, which, since it was done by a goy, is assur wine), the Yid must “dry” it (to be explained in Gemara) and it is tahor to be used. If the press is made of wood, **Rebbi** says he “dries” it and the **Chachomim** say he must peel off the coating of tar. If the press is made of earthenware, even if he peels off the tar, it remains assur.

GEMARA

- **Rava** said, this “drying” process is only needed when the stone press is coated with tar by a goy. However, if the goy crushed grapes with his feet in this type of press, this drying process would not be needed.
 - **Q:** This seems obvious!? After all, the Mishna said it is needed when a tar coating is applied by a goy!? **A:** We would think that the Mishna mentions the case of the coating only because that is the more common case, but in truth the drying process is needed in the other case as well. **Rava** therefore teaches that it is not needed in the other case.
 - **Others** say that **Rava** said the drying process is only sufficient to purify a stone press that was coated with tar by a goy, but if he crushed grapes with his feet there, the drying process would not be sufficient to purify the press.
 - **Q:** This seems obvious!? After all, the Mishna said it is needed when a tar coating is applied by a goy!? **A:** We would think that the Mishna mentions the case of the coating only because that is the more common case, but in truth the drying process is even sufficient in the other case as well. **Rava** therefore teaches that it is not sufficient in the other case.
 - We can support this version of **Rava’s** ruling from a story that took place. Someone went to **R’ Chiya** and asked that he give him someone to purify his winepress. **R’ Chiya** sent **Rav**. When **Rav** inspected the winepress, he found small cracks at the bottom of the coating and the cracks had wine in them. **Rav** said, drying would not be enough for this, rather we must peel off the coating.
- A Braisa says, the earthenware winepress, the keili that is used to take wine from the bor to the barrel, and the funnel, all of a goy, **Rebbi** says they become mutar through the drying process. The **Chachomim** say they are assur. **Rebbi** agrees that the earthenware bottles of a goy are assur. The difference is that bottles are meant to store wine for a longer period, whereas these other winemaking tools are not. If these tools are made of stone or of wood, they should be put through the drying process. However, if they were coated with tar, they are assur.
 - **Q:** Our Mishna says that the drying process is sufficient to purify a stone winepress that is coated with tar!? **A:** The Mishna is referring to where a goy never crushed grapes in that press. The Braisa is talking about where grapes were crushed in it.
 - **Q:** Our Mishna says that earthenware can never be purified, and **Rebbi** says in the Braisa that it can be purified through the drying process!? **A:** **Rava** said, this part of the Mishna only follows the view of the **Rabanan**.
- **Rava** darshened, to purify a winepress, one should pour boiling water over it.
 - When **Rava** would send empty bottles of wine with a goy, he would double seal them by putting them into a bag upside down and sealing the bag. He held that any keili used to store wine is part of the gezeira even if the goy would have it for a short and temporary time.