



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

### Avodah Zarah Daf Samach Zayin

ZEH HAKLAL KOL SHEBIHANASO B'NOSEIN TAAM...

- **R' Yehuda in the name of Shmuel** said, the halacha follows our Mishna.
- **R' Yehuda in the name of Shmuel** also said, when the Mishna says the beans are mutar it is only when the vinegar fell on top of hot beans. However, if the vinegar fell onto cold beans and they were then heated up, it would be like a case of where the taste was first a good taste and then became a bad taste, and it would be assur. **Ravin the name of Rabbah bar bar Chana in the name of R' Yochanan** said this as well, and **R' Dimi** said this as well.
  - **Reish Lakish** said, when the **Rabanan** refer to an item that gives a "bad taste" (nosein taam lifgam) it is not referring to something that is not tasty because it is missing some spice. Rather, they are referring to a dish that is properly spiced and the *only* reason it would not taste good is because of the taste of the assur item. **Others** say that **Reish Lakish** said that nosein taam lifgam is where the assur item causes it to taste bad, *even if* the taste can be improved by adding spices.
    - **R' Avahu in the name of R' Yochanan** said, any mixture where an assur item is present and its taste is present, the mixture is assur and one who eats a kezayis of it "bichdei achilas pras" would get malkus. If the mixture only has the taste of the assur item, but the item itself is no longer present in the mixture, it is assur to eat it but would not carry a chiyuv malkus. If the flavor added a bad taste, it is mutar.
      - **Q:** Why doesn't he just say "if it gave a bad taste to the mixture" instead of saying "if it added a bad taste"? **A:** He is teaching that if the mixture had a bad taste because of something else in the mixture, and the assur item only added to the bad taste, it is still mutar.
    - The Gemara paskens like the second version of **Reish Lakish**.
    - **R' Kahana** said, from all these Amora'im we can learn that when an assur item is "nosein taam lifgam" it is mutar. **Abaye** said, we can infer that from all the Amora'im except for **Reish Lakish**, because he was explaining a statement of the **Rabanan**, but may not hold that way himself.
      - **Q:** Does this mean that there is a view that "nosein taam lifgam" is assur? **A:** Yes. A Braisa says that **R' Meir** says, whether the assur item gives a good taste or a bad taste in the mixture, it is assur. **R' Shimon** says, if it is a good taste it is assur, but if it is a bad taste it is mutar.
        - **R' Meir's** view is learned from the halacha that one must purge the taste absorbed in non-kosher keilim. Now, purged taste that was absorbed into a keili is always a bad taste when it is purged, and yet the keilim are assur until the taste is removed. **R' Shimon** holds that the only time the keili is assur is when the absorbed flavor had been absorbed less than 24 hours before, at which time it is not yet a bad taste. **R' Meir** holds that even within 24 hours it becomes a bad taste at least slightly.
        - **R' Shimon's** view is based on a Braisa which darshens a pasuk to teach that only a neveila that is fit to be eaten by a ger toshav is assur, which teaches further that when an assur item imparts a bad taste into a mixture, it becomes mutar. **R' Meir** says this is needed to teach that when neveila is spoiled from the beginning it is mutar, but not when it was initially edible and later became spoiled. **R' Shimon** says we don't need a pasuk for

when it is spoiled from the beginning, because that neveila is like earth and is clearly mutar.