



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

### Avodah Zarah Daf Ayin Gimmel

#### MISHNA

- Yayin nesech is assur and makes other wine assur with even a minute amount mixed in. Wine in wine, or water in water make the item it is mixed into assur even if only a minute amount of the assur one is poured in. If assur wine mixed into water, or assur water mixed into wine, the mixture is only assur if the assur items imparts its flavor into the mixture.
  - The general rule is, when an assur item is mixed into an item of like kind, the mixture is assur with even the smallest amount of assur item. If it is mixed into an item of not like kind, the mixture is only assur if the assur item imparts its flavor into the mixture.

#### GEMARA

- **R' Dimi in the name of R' Yochanan** said, if a person pours yayin nesech from a barrel into a bor of mutar wine, even if he continues pouring all day long, each drop becomes batul as it goes into the mutar wine and all the wine is therefore mutar.
  - **Q:** Our Mishna says, yayin nesech is assur and makes other wine assur with even a minute amount mixed in. Presumably this is referring to where the assur wine was poured into the mutar wine, and still the Mishna says it is assur. This refutes **R' Dimi!**?  
**A:** The Mishna is talking about where the mutar wine falls into the assur wine.
  - **Q:** The Mishna said, if assur wine mixed into water, or assur water mixed into wine, the mixture is only assur if the assur item imparts its flavor into the mixture. Presumably this is where the assur wine fell into the mutar water, and still the Mishna says it is assur. This refutes **R' Dimi!**?  
**A:** The Mishna is talking about where the mutar wine falls into the assur water.
    - **Q:** If this first case deals with assur water, the next case must also be dealing with assur water and the Mishna says "water in wine is assur if it imparts its flavor". This would mean that the assur water fell into the mutar wine and still the Mishna says that it is assur!?  
**A:** **R' Dimi** would say that the entire Mishna is discussing where the mutar item fell into the assur item (and that is why it is assur) – in the first case the mutar wine fell into the assur water and in the second case the mutar water fell into the assur wine.
  - **R' Yitzchak bar Yosef in the name of R' Yochanan** said, if someone pours yayin nesech from a small pitcher into a bor, even if he continues pouring all day long, each drop becomes batul as it goes into the mutar wine and all the wine is therefore mutar. However, this is specifically true for a small pitcher, which has a small spout. We could not be meikel in this way with a barrel, which has a large spout.
  - **Ravin in the name of R' Yochanan** said, if yayin nesech fell into a bor of wine and a bottle of water fell into the bor as well, we view the mutar wine of the bor as if it is not there, and we then allow the water to come and be mevatel the assur wine that fell in.
    - **R' Shmuel bar Yehuda in the name of R' Yochanan** said, we only say this when the water fell in before the yayin nesech. If the yayin nesech fell in first, we view it as mixed with a like kind (the mutar wine) and the mixture becomes assur with any minute amount.
    - **Some** say that **R' Shmuel bar Yehuda in the name of R' Yochanan** made a statement on our Mishna, where it says that if assur wine mixes with mutar wine it becomes assur with even a minute amount. On this **R' Shmuel bar Yehuda in the name of R' Yochanan** said, that is only if water did not also fall in there. If water did fall in there, we view the mutar wine of the bor as if it is not

there, and we then allow the water to come and be mevatel the assur wine that fell in.

- According to this version, **R' Shmuel bar Yehuda in the name of R' Yochanan** does not require that the water fall in first.
- We have learned, if yayin nesech and a bottle of water both fell into a bor of mutar wine, **Chizkiya** says, if the yayin nesech was the last to fall in, the mixture is assur. If the water and the yayin nesech were first mixed and then the mutar wine was added to the mixture, it would be mutar. **R' Yochanan** says, even if the yayin nesech was last to fall in, it would be mutar.
  - **Q: R' Yirmiya** said to **R' Zeira**, maybe we can say that they argue in the machlokes between **R' Eliezer and the Rabanan** of the Mishna regarding yeast? The Mishna says that when yeast of chullin and yeast of terumah fell into a dough, each one by itself not being large enough to make the dough rise, but together making the dough rise, **R' Eliezer** says we look at whichever yeast fell in last: if the terumah fell in last, the dough becomes assur to a non-Kohen, but if the chullin fell in last it is mutar. The **Chachomim** say that the order doesn't matter, rather if there is not enough issur to cause the dough to rise, it will not become assur. **A:** This can't be, because **Abaye** explained that **R' Eliezer** only holds that way when the terumah yeast was removed. However, if both yeasts remain in the dough, the dough is assur, because a combination of 2 things, one of which is assur, is also assur. If this is true, who would **Chizkiya** hold like? Rather, the machlokes between them is whether we say the concept of "we view the mutar wine as if it is not there". **Chizkiya** holds we don't say that, and **R' Yochanan** says that we do.
    - **Q:** Does **R' Yochanan** really hold of this concept? **R' Assi** once asked **R' Yochanan**, if someone had two cups of wine – one of chullin and one of terumah – and each cup was properly diluted, and the two cups then got mixed together, what is the halacha (do we say that the combined waters are mevatel the terumah or not)? **R' Yochanan** did not answer the question for him. We see that **R' Yochanan** was not sure whether we say the concept of "we view..."!? **A:** Initially he was uncertain and therefore did not answer, but later he was certain. In fact, we find that **R' Ami** (or **R' Assi**) said in the name of **R' Yochanan** that if someone had two cups of wine – one of chullin and one of terumah – and each cup was properly diluted, and the two cups then got mixed together, we view the mutar wine as if it is not there and the assur wine then becomes batul in the water.

ZEH HAKLAL MIN B'MINO B'MASHEHU...

- **Rav and Shmuel** both say, with regard to all issurim in the Torah, if they are mixed in another item of like kind, they make it assur with any minute amount. If they are mixed in any item that is not like kind, they make it assur if the assur item imparts its flavor into the mixture. When our Mishna says "this is the general rule", it comes to include all issurim in the Torah. **R' Yochanan and Reish Lakish** both say that with regard to all other issurim in the Torah, whether it becomes mixed in a like kind item or an item that is not like kind, the mixture only becomes assur if the assur item imparts its flavor into the mixture, except for tevel and yayin nesech, in which case, if they get mixed in like kind they make it assur with any minute amount and if they get mixed in not like kind they make it assur only if they impart their flavor to the mixture. When the Mishna says "this is the general rule" it comes to include the case of tevel.
  - There is a Braisa that says like **Rav and Shmuel** and there is another Braisa that says like **R' Yochanan and Reish Lakish**.
  - **Q:** We can understand why yayin nesech would be treated more stringently, due to the chumra of avoda zara. Why would tevel be treated more stringently than other issurim? **A:** Just as a minute amount of produce can be removed as terumah and take away the issur of tevel, similarly, a minute amount of tevel can make a like kind mixture assur.