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Avodah Zarah Daf 74

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **Mishna**

These are forbidden (*for benefit*) and prohibit others in any amount: (*a barrel of*) libation wine (*became mixed with permitted barrels and we cannot recognize which is the forbidden one*), an idol, hides pierced near the heart, an ox that is to be stoned, an *eglah arufah* (*the law is that upon finding a corpse, and being unable to solve the murder, the leaders of the city closest to the corpse are required to bring a calf to an untilled valley, decapitate it, wash their hands over it, and then they must recite a verse, declaring publicly that they did not kill the person*), the birds of a *metzora* (*a person with a certain skin disease which makes him tamei; in order to become pure, he is required to bring two birds – one is slaughtered and the other is set free*), the hair of a *nazir*, the firstborn donkey, meat cooked with milk (*that became mixed with many other pieces of meat*), the he-goat which is sent to Azazel, and unconsecrated animals that were slaughtered in the Temple Courtyard - these are forbidden and prohibit in any amount. (73a)

### **Nullifying the Wine**

The *Gemora* asks: What kind of things does the *Tanna* list (*that cannot be nullified*)? If he enumerates items that are counted (*because they are significant, they are counted individually*), then he should include slices of *neveilah* meat (*from an animal which had not been slaughtered properly*). And if the *Tanna* is listing objects which are forbidden for benefit (*and that is why they are not nullified*), then he should include *chametz* during *Pesach*!?

Rabbi Chiya bar Abba, and according to another version, Rabbi Yitzchak Nafcha, answers: The *Tanna* enumerates all objects to which both criteria apply, viz., they are counted (*and therefore significant*) and are forbidden for benefit.

The *Gemora* asks: If so, he should include the nuts of *Perech* and the pomegranates of *Baddan* (*that are forbidden on account of orlah*), because they are counted and are forbidden for benefit!?

The *Gemora* answers: The *Tanna* listed them elsewhere, and of that list, those which are fit to *orlah* are forbidden as *orlah*, and those which are fit for *kilayim* of a vineyard are forbidden as *kilayim* of a vineyard.

The *Gemora* asks: But the *Tanna* should include the homemade loaves of bread with reference to the law of *chametz* during *Pesach*!?

The *Gemora* answers: The *Tanna* whom you have heard expressing this opinion is Rabbi Akiva, and the *Mishna* has already stated that there, for Rabbi Akiva adds the homemade loaves of bread.

The *Mishna* concludes: These are forbidden and prohibit in any amount.

The *Gemora* notes that this excludes objects that are counted but not forbidden for benefit, or it excludes items that are forbidden for benefit but are not counted. (74a)

### **Mishna**

## Winepress

Libation wine, which fell into a vat - all of it is forbidden for benefit. Rabban Shimon ben Gamliel says: It may all be sold to an idolater, besides for the value of the libation wine in it. (74a)

### Halachah

Rav said: The *halachah* is in accordance with Rabban Shimon ben Gamliel when a barrel of *yayin nesech* has been mixed with other barrels, but not with respect of a case when *nesech* wine became mixed with other wine. Shmuel, however, said: Even when it is wine mixed with wine (*the halachah is in accordance with Rabban Shimon ben Gamliel*). And similarly, Rabbah bar bar Chanah said in the name of Rabbi Yochanan: Even when it is wine mixed with wine. And similarly, Rav Shmuel bar Nassan said in the name of Rabbi Chanina: Even when it is wine mixed with wine. And similarly, Rav Nachman said in the name of Rabbah bar Avuha: Even when it is wine mixed with wine. Rav Nachman said: In practice the ruling to follow in connection with *yayin nesech* is that when wine is mixed with wine it is prohibited, and when a barrel mixed with barrels it is permitted; but with ordinary wine of idolaters (*which was not used as a libation, but the Rabbis decreed that it is forbidden for benefit*), even when it is a case of wine being mixed with wine, it is permitted. (74a)

### Mishna

A stone winepress which an idolater has smeared with pitch (*and then a small amount of wine would be applied so that the fumes of the pitch will not ruin the wine*) – one may dry it (*with water and ashes*), and it is purified (*from any residue of nesech wine*). If it is made from wood - Rebbe says: one may dry it, but the Rabbis say: he must peel off the pitch coating. If it is made of earthenware - even if he has peeled off the pitch coating, it is forbidden (*for it absorbs into the earthenware itself*). (74b)

Rava said: Drying is necessary only when the idolater coated it with pitch, but not if he merely trod his grapes with it (*for then, a simple washing would be sufficient*).

The *Gemora* relates an incident: A certain person came before Rabbi Chiya and said to him, "Provide for me someone to purify my winepress." Rabbi Chiya said to Rav, "Go with him and see that there is no ground for complaint against me in the *Beis Medrash*." He went and noticed that the sides of the press were extremely smooth; so he said, "For this, drying will surely be sufficient." As he continued with his examination, he noticed a crack at the bottom of the winepress, and he saw that it was full of wine. He said, "For this, drying will not be sufficient, but the pitch coating must be peeled off for it to be purified. And this is what my uncle was referring to when he said to me, 'Go with him and see that there is no ground for complaint against me in the *Beis Medrash*.'"

The *Gemora* cites a *braisa*: As for the earthenware winepress, dipper and funnel belonging to an idolater, Rebbe permits them to be used after drying, whereas the Sages prohibit them. Rebbe, however, admits that earthenware flasks belonging to an idolater are prohibited. What is the difference between them? In the flask, he puts wine to be stored (*and due to its absorption, it cannot be removed through drying*), but in the winemaking tools, he does not. If the tools were made of wood or stone he should dry them, and if they had been coated with pitch, they are prohibited.

The *Gemora* asks on the *braisa* from our *Mishna*, which states: A stone winepress which an idolater has smeared with pitch – one may dry it, and it is purified.

The *Gemora* answers: Our *Mishna* refers to a case when he did not tread grapes in it, and the *braisa* is in reference to a case when he did tread grapes in it. (74b)



## INSIGHTS TO THE DAF

### ***Drinking Water Containing Chametz in it on Pesach***

By: Meoros HaDaf HaYomi

Our *sugya* mentions the *halachos* of *chametz* during Pesach and according to some Rishonim (see Rashi, s.v. *Tartei*; *Rosh*, §30; Tosfos, s.v. *I nami*), our *Gemora* explains a most basic rule regarding them, as follows: Any forbidden food becomes insignificant (*batel*) in a mixture with permitted food, sometimes, if it is simply the smaller part (*batel berov*) or otherwise, when one part in 60. *Chametz*, though, never becomes *batel* even in the slightest amount (*Tur* and *Shulchan „Aruch*, O.C. 447:9) but the Rishonim disagreed if one may derive benefit from such a mixture (Ramban and Raavad, cited by the *Rosh* and *Ran*, are lenient but the *Rif*, *Rosh* and *Hagahos Maimoniyos* are strict).

This *halachah*, that *chametz* is never *batel*, is a rabbinical decree. The *Rosh* (ibid) explains that since people are accustomed to eat *chametz* all year round, *Chazal* decreed this *halachah* to prevent errors. (Rambam [*Hilchos Maachalos Asuros*, 15:9] adds that as *chametz* may be eaten after Pesach, it is considered “something that has a [later] allowance,” which is never *batel*). According to many *poskim*, this *halachah* only refers to *chametz* which becomes mixed with permitted food **during** Pesach and not before. The *halachah* was so ruled regarding a “liquids with liquids” type of mixture (*Shulchan „Aruch*, O.C. 447:4, and in the *Remo*).

This decree aroused a question that encompassed the whole world: how can we drink from wells or springs during Pesach if people throw *chametz* therein and the *chametz* becomes “pickled” in the water and the water becomes forbidden? Apparently, everyone should prepare an amount of water for use on Pesach, just as some now do. The leaders of the generations considered this question and arrived at some reasons to permit the practice. Some asserted that the decree only concerns a Jew’s *chametz* whereas a gentile’s

*chametz* becomes *batel* (*Sha“ar Efrayim*, cited in *Sha“arei Teshuvah*, 467, S.K. 30) and since it is usually only gentiles who eat *chametz* during Pesach, we should not suspect that a Jew’s *chametz* became mixed in the water. Still, most *poskim* disagree (*Pri Megadim*, 448, S.K. 1; etc.; and see *Piskei Teshuvos*, 447, S.K. 1), and the former opinion also does not satisfy us about areas where, to our regret, Jews eat *chametz*.

Other *poskim* explain that *Chazal* decreed this *halachah* for *chametz* that is liable to pass along taste to the food in which it is mixed. *Chametz* that fell into a spring, river, sea or other body of water does not influence its taste and is therefore *batel*. Further *poskim* state that such water is halachically regarded as attached to the ground and that something attached to the ground is not forbidden by a mix-in of *chametz*.

Because of these and many other reasons, the *poskim* allow us to drink water during Pesach from sources accessible to people (see *Piskei Teshuvos*, 467, S.K. 14). Still, in the past there was a need to carefully filter water to assure that it contained not the slightest quantity of actual *chametz* (such as a grain). In our era the water that arrives in our homes is well filtered. Nonetheless, some are strict and put filters on the taps.

## DAILY MASHAL

The *Gemora* says that there were 400 chapters in Avraham Avinu’s tractate of Avodah Zarah. Could those 400 chapters have been full of laws? We don’t have so many laws in the *Shulchan Aruch* about avodah zarah, idol worship! It would seem that Avraham Avinu’s 400 chapters were hidden aspects of matters of emunah, faith, as one who worships idols is lacking in faith. Avraham Avinu had 400 chapters of matters of faith, of what is called “emunah.”