



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

Avodah Zarah Daf Lamed Hey

HISI'OI L'DAVAR ACHER...

- **Q:** What is meant by the pasuk "ki tovim dodecha miyayin"? **A:** **R' Dimi** said, Klal Yisrael says to Hashem, the words of the **Rabanan** are more pleasant to us than the Torah itself (**R' Yehoshua** used this to tell **R' Yishmael** that it is very important to follow the gezeira of the **Rabanan** regarding the cheese of goyim).
 - **Q:** Why did **R' Yehoshua** choose this pasuk to give this message (there are others that do so more clearly)? **A:** **R' Shimon ben Pazi** (or **R' Shimon bar Ami**) said, he was trying to teach from the beginning of the pasuk – "yishakeini minshikos pihu". **R' Yehoshua** was telling **R' Yishmael** to "press his lips together" and not to ask on this gezeira of the **Rabanan**.
 - **Q:** Why did **R' Yehoshua** not want **R' Yishmael** asking on this gezeira? **A:** **Ulla** (or **R' Shmuel bar Abba**) said, this was a new gezeira and we do not try and explain the reason for a new gezeira.
 - **Q:** What is the reason for this gezeira that the cheese of a goy is assur? **A:** **R' Shimon ben Pazi** (or **R' Yehoshua ben Levi**) said, it is for concern that a snake left its venom in it.
 - **Q:** Why couldn't **R' Yehoshua** have given this reason? **A:** This is based on **Ulla**, who said that when a gezeira is made in EY they do not give the reason for a full year. The reason is, that if there is someone who does not agree with the reason and the gezeira, he would come to disparage it. Without knowing the reason, he cannot do so.
 - **Q:** **R' Yirmiyya** showed his disagreement with this reason for the gezeira. He said, if this is the reason, then if the cheese dried or properly aged it should be mutar, because **R' Chanina** said that snake venom would not allow something to dry or age properly!? **A:** **R' Chanina** said, the reason is that every cheese has some liquid from the milk left over in it. We are concerned that that liquid may be from non-kosher milk.
 - **Shmuel** said the reason for the gezeira is that the goyim make their cheese using the stomach of a neveila.
 - **Q:** This suggests that the rennet of the neveila would be mutar and it is only the stomach meat that causes the problem. However, **Shmuel** has explained a Mishna to state that the rennet of an animal shechted by a goy – which is neveila – is assur!? **A:** This Mishna was taught before **R' Yehoshua** retracted in the Mishna, when he still held that rennet of neveila is assur. The statement of **Shmuel** saying that only the actual stomach is assur was said after **R' Yehoshua** retracted.
 - **R' Malkiya in the name of R' Ada bar Ahava** said the reason for the gezeira is that the goyim smear pig fats onto their cheese.
 - **R' Chisda** said, it is because they make the cheese using their wine vinegar.
 - **R' Nachman bar Yitzchak** said, it is because they make the cheese using the sap of an orlah tree.
 - **Q:** This would seem to only follow **R' Eliezer** of a Mishna who says that cheese that is made using the sap of an orlah tree is assur, because sap is considered to be fruit of the tree? **A:** The Mishna can even follow **R' Yehoshua**, who argues and says that

the sap of the orlah tree is mutar, but says that the sap of the orlah *fruit* is assur, and that may be the sap that **R' Nachman bar Yitzchak** referred to.

- **Q:** According to **R' Chisda's** and **R' Nachman bar Yitzchak's** reasons the cheese should even be assur b'hana'ah!? This remains a KASHYEH.
- **R' Nachman the son of R' Chisda** darshened the pasuk of "I'reyach shimanecha tovim" as comparing a talmid chochom to a flask of fragrant oil – when it is uncovered its fragrance spreads, when it is covered it does not (when a talmid chochom teaches Torah to others his reputation will spread). Even more, "alamos aheyvucha" teaches that things that were hidden to him (things that he could not understand) become open to him (he understands them easily). Even more, these words can be darshened to teach that he will merit a long life. Even more, these words can be darshened to teach that he will merit both in Olam Hazeh and in Olam Habbah.

MISHNA

- The following items of a goy are assur, but are mutar b'hana'ah: the milk that was milked by a goy without a Yid seeing it, the bread of a goy, and their oil. **Rebbi** and his Beis Din permitted their oil. The Mishna continues with its list: the cooked food of a goy is assur to eat but is mutar b'hana'ah, as are the items that they pickle and preserve and usually put in wine or vinegar, the cut up "taris" fish (a species of small fish), their fish brine that does not have "kilbis" fish swimming in it (these kilbis only grow in the brine of kosher fish, and their absence shows that there must be non-kosher fish mixed in), their "chilak" fish (a small kosher fish that does not yet have their fins and scales), their "chiltis" (a sharp flavored grain, which takes in the grease of the knife used to cut it), and their "salkundis" salt. All these things are assur, but are not assur b'hana'ah.

GEMARA

- **Q:** What is the concern with their milk? It can't be that we are concerned that they will give the milk of a non-kosher animal, because the milk of a kosher animal is white and the milk of a non-kosher animal is yellowish, and therefore we would know if we are given non-kosher milk!? If we are concerned that he mixes in some non-kosher milk into the kosher milk, the Yid can try and make some of it into cheese – if it becomes cheese we will know that it is kosher milk, because we have been taught that only kosher milk can turn into cheese!? **A:** The case is where he doesn't want it to make cheese, and therefore it can't be tested in that way.
 - **Q:** Let him take a little and test it anyway!? **A:** Every cheese has some liquid from the milk left over in it, and therefore this test would be inconclusive for this purpose. This can also be a reason why their milk is assur even when the Yid wants the milk to use it all to make cheese.

V'HAPAS

- **R' Kahana in the name of R' Yochanan** said, the bread baked by a goy was not later allowed by Beis Din (it remains assur).
 - **Q:** This implies that there is someone who says that the bread is mutar? **A:** Yes. When **R' Dimi** came from EY he said that **Rebbi** was once in the field and a goy brought him bread that was baked in large quantities in a large oven, and he wondered that since the reason to be goizer on the bread is to prevent intermarriage, why were the **Rabanan** goizer even in the fields, where this concern is not really present? People thought that this comment meant that **Rebbi** was saying that the bread of a goy is mutar, however, this was not true. **R' Yosef** (or **R' Shmuel bar Yehuda**) said that the story was a different one. Once, **Rebbi** saw that there was not enough bread for the talmidim and asked "Is there no baker here?" The people thought he was referring to a non-Jewish baker, and therefore thought that he was making the bread of a goy mutar. However, he was actually referring to a Jewish baker.
 - **R' Chelbo** said, even according to the view that the bread of a non-Jewish baker is mutar, that is only when there is no Jewish baker who can provide the necessary bread.

- **R' Yochanan** said, even according to the view that the bread of a non-Jewish baker is mutar, that is only in the field, where there is no concern of it leading to intermarriage.
 - **Eivo** was biting and eating the bread of a goy in the fields at the border of the city. **Rava** (or **R' Nachman bar Yitzchak**) said to the talmidim, do not say any rulings in the name of **Eivo**, because he eats the bread of a goy.