



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

Avodah Zarah Daf Lamed Vuv

V'HASHEMEN SHELAHEN

- **Rav** said, it was Daniel who made this gezeira against their oil. **Shmuel** said, the oil is assur because it absorbs the flavors that were absorbed into the tamei keilim of the goyim, and the oil becomes tamei.
 - **Q:** Does everyone only eat things that are not tamei? **A:** **Shmuel** meant that it absorbs the flavors that were absorbed into the non-kosher keilim of the goyim.
 - **Shmuel** told **Rav**, according to me it makes sense that **R' Simlai of Lod** said that **R' Yehuda** and his Beis Din could have been matir the oil of a goy, because they held that the taste of the non-kosher items are "nosein taam lifgam", and therefore don't make the oil assur. However, according to you who says that Daniel made the gezeira, how could **R' Yehuda Hanasi** come along and be mevatel a gezeira of Daniel? A Mishna says that a Beis Din cannot be mevatel the directive of another Beis Din unless they are greater than them in wisdom and in number!? **Rav** said, we cannot trust **R' Simlai** that **R' Yehuda** was mevatel the gezeira, because the people of Lod don't properly treat the gezeiros of the **Rabanan**. **Shmuel** asked, should I let **R' Simlai** know what you said? At first **Rav** was embarrassed, but he then quoted a pasuk which says that Daniel decided that he would not eat from the king's bread or from the "wine of his drinks". The plural use of "drinks" teaches that he was referring to two drinks – wine and oil. **Rav** held that Daniel decided this and ruled this way for all of Klal Yisrael. **Shmuel** held that he decided this for himself, and did not rule so for others.
 - **Q:** We find that **Baali in the name of Avimi Nosa'ah in the name of Rav** said, that the gezeira making the bread, oil, wine and daughters of goyim assur were part of the 18 gezeiros enacted by **Shammai and Hillel**. We see that **Rav** himself said it was not from Daniel!? You can't answer that Daniel made the gezeira, but noone followed this gezeira until it was reenacted by **Shammai and Hillel**, because then what would be the point of **Rav** telling us that it was enacted by Daniel? **A:** Daniel was only goizer when in the city, whereas **Shammai and Hillel** were even goizer for people when in the fields.
 - **Q:** How could **R' Yehuda Hanasi** be mevatel a gezeira of **Shammai and Hillel**? We have learned that a Beis Din cannot be mevatel the directive of another Beis Din unless they are greater than them in wisdom and in number!? Further, **Rabbah bar bar Chana in the name of R' Yochanan** said, a Beis Din can always be mevatel the words of another Beis Din *except* for the 18 gezeiros of **Shammai and Hillel**!? **A:** **R' Mesharshiya** said, the reason why these 18 cannot be made batul is because the gezeiros were widely accepted and practiced throughout Klal Yisrael. The gezeira regarding the oil was not widely practiced and accepted, and that is why it was allowed to be made batel. It was therefore made batel, because it was a gezeira which most Yidden are not able to uphold.
 - **Q:** What was the gezeira regarding the daughters of goyim? **A:** **R' Nachman bar Yitzchak** said, they were goizer that non-Jewish girls have the status of niddos from when they are babies. **Geniva in the name of Rav** said, all the gezeiros (on their bread, oil, wine, and daughters) were a gezeira for avoda zara. As we find that **R' Acha bar Ada in the name of R' Yitzchak** said that they were goizer on the bread and oil of a goy on account of the wine of a goy, and were goizer on their wine on account

of their daughters, and were goizer on their daughters on account of avoda zara, and they were goizer on a different matter on account of a different matter.

- **Q:** The daughters of goyim are assur D'Oraisa, based on the pasuk of "lo tischatein bam"? **A:** The pasuk only refers to the 7 nations of EY. They came along and were goizer for other goyim as well.
 - **Q: R' Shimon ben Yochai** darshens a pasuk to teach that the daughters of all goyim are assur D'Oraisa. According to him, what was the gezeira? **A:** This issur D'Oraisa is only to marry them. The gezeira was that even zenus with them is assur.
 - **Q:** The Beis Din of Shem was already goizer on zenus with goyim, as we find that Yehuda paskened that Tamar be put to death for being mezaneh!? **A:** Rather, the gezeira of Shem was regarding a Jewish woman being mezaneh with a goy, out of concern that she will follow his idolatrous ways. **Shammai and Hillel** were goizer that even a Jewish man with a female goy is assur as well.
 - **Q:** The issur of a Jew with a non-Jewish woman is a Halacha L'Moshe MiSinai, which says that the "kana'im" may kill such a person!? **A:** That only teaches regarding when the zenus is publicly known. **Shammai and Hillel** were goizer even for when it is done privately.
 - **Q:** The issur of zenus in private was already assur based on a gezeira of the Beis Din of the Chashmona'im!? **A:** This Beis Din was only goizer on actual zenus. **Shammai and Hillel** were goizer even on seclusion with a non-Jewish woman.
 - **Q: R' Yehuda** has said that the Beis Din of Dovid was goizer on seclusion!? **A:** That gezeira was for seclusion of a Yid with a Jewish woman.
 - **Q:** We find that **R' Yochanan in the name of R' Yishmael** said, that seclusion of a man and a woman is based on a "remez" from a pasuk, which means it is D'Oraisa!? **A:** The issur of seclusion D'Oraisa only applies to a man secluding with a married woman. Dovid was goizer against seclusion with an unmarried woman as well. The talmidim of **B'S and B"H** were goizer even against seclusion with a non-Jewish woman.
- **Q:** What is meant that "they were goizer on a different matter on account of a different matter"? **A: R' Nachman bar Yitzchak** said, they were goizer that children of goyim have a din of a zav. This was done to prevent Jewish children from associating with them.
 - At first **Rebbi** said this even applies to a child of one day old. He then retracted and held like **R' Chiya**, who said that it begins at the age when a child is capable of having zenus (a boy at 9 and a girl at 3).