



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

Avodah Zarah Daf Mem

V'TARIS SHE'EINA TRUFAH

- A Braisa says, what is considered taris fish that is not chopped up? It is when its head and spine are recognizable. What is "brine that has fish in it"? As long as there is even one or two kilbis fish swimming in it.
 - **Q:** If even one kilbis is enough, why does the Braisa need to say that two is enough? **A:** If the barrels of brine are open there needs to be two. If they are closed, even one is enough.
 - We have learned, **R' Huna** says the fish is only mutar if the head and spine are recognizable. **R' Nachman** says it is either the head *or* the spine that need to be recognizable.
 - **Q: R' Ukva bar Chama** asked, a Mishna says that the way to tell a kosher fish is by seeing its fins and scales. If seeing the head and spine is also a way of telling if it is kosher, the Mishna should have said so!? **A: Abaye** said, there are some kosher fish that have heads that look like that of non-kosher fish, and for that reason the only absolute sign is fins and scales.
 - **R' Yehuda in the name of Ulla** said, the machlokes is whether one may dip something into that brine. However, with regard to eating the fish itself, all agree that it is assur unless the head and spine are recognizable.
 - **R' Zeira** said, initially I would dip into the brine if I recognized the head or the spine. After hearing the statement of **R' Yehuda in the name of Ulla**, I do not even dip into the brine unless I recognize the head and the spine.
 - **R' Pappa** paskened that it is not mutar unless the head and spine of each and every fish in the mixture is recognizable.
 - **Q:** A Braisa says, that when there are many pieces of fish, as long as there is a sign on one of the pieces that it is kosher, they are all kosher. This refutes **R' Pappa**!? **A: R' Pappa** would say that the Braisa is discussing where all the pieces in question match up to make one fish. We would think that we need to be concerned that they are not truly all of one fish, but the pieces happen to match up. The Braisa therefore teaches that we are not concerned for that.
 - There was a boatload of tzachanta fish that came to Sichra. **R' Huna bar Chinina** inspected and found scales on the boat, and therefore was matir the fish. **Rava** said, how can you permit based on this in a place where it is common for there to be scales!? **Rava** therefore had it announced that the boatload of fish was assur. **R' Huna bar Chinina** announced that it was mutar.
 - **R' Yirmiya MiDifti** said, **R' Pappa** told me that **R' Huna** was only matir to dip into the brine of the fish, but not to eat the fish themselves. **R' Ashi** said, **R' Pappa** told me that **R' Huna** was even matir eating the fish themselves. **R' Ashi** said that he does not prohibit eating the fish because of the statement of **R' Pappa**, and does not permit the fish based on the statement of **R' Yehuda in the name of Ulla**.
 - **R' Chinina bar Idi** said to **R' Adda bar Ahava**, if a goy brings a boatload of barrels of brine and there is kilbis fish in one of the barrels, then if all the barrels are open they are all mutar. If they are all closed, the one with the kilbis is mutar

and the others are assur. **R' Chinina** said that he heard this ruling from **Rav, Shmuel, and R' Yochanan**.

- **R' Kahana in the name of Rav** said, the innards of fish and their eggs may only be bought from one who is expert in identifying kosher fish.
 - **Q: Ulla** asked **R' Dustai of Biri, Rav's** statement seems to suggest that non-kosher fish also have eggs (if not, it should be evident that a fish with eggs is kosher). However, a Braisa says that only kosher fish have eggs, and non-kosher fish give birth to live fish!? **A: R' Dustai** said to remove "and their eggs" from **Rav's** statement. **R' Zeira** said even non-kosher fish have eggs. The difference is that eggs of kosher fish hatch outside the mother's body and the eggs of non-kosher fish hatch inside the mother's body.
 - **Q:** Why can't we look at the eggs to determine if they are from a kosher fish, because a Braisa gives the physical differences between the eggs of kosher fish and the eggs of non-kosher fish!? **A: Rava** said, the ruling was said in a case where the eggs had dissolved, and the physical characteristics could no longer be seen.
 - **Q:** What does one do if there is no expert present? **A: R' Yehuda** said, if the seller is a Yid and he says that he himself took these innards from a kosher fish, we can believe him. **R' Nachman** said, the seller would have to show you the actual fish from which the innards were taken. **R' Yehuda** paskened like his own view in practice for Adda the caterer.

V'ALEH SHEL CHILTIS

- **Q:** This is obvious! Why would we think the leaf is assur!? **A:** The Mishna is referring to the grains on the leaf. We would think they were cut by the goy and put on the leaf. The Mishna teaches that they were on the leaf and fell off. Therefore, they are mutar as well.

V'ZEISEI GLUSKA'OS HAMIGULGALIN

- **Q:** Why would we think this is assur? **A:** The Mishna is discussing where they are very soft. We would think that wine must have been mixed into it. The Mishna teaches that they are soft, because of the oil that comes from them.

V'R' YOSE OMER SHLACHIN ASSURIN

- **R' Yose bar Chanina** said, this refers to an olive, that when it is picked up the pit falls out.

HACHAGAVIN HABA'IN...

- A Braisa explains that grasshoppers, shells from a tzlaf tree fruit, and leeks, that are taken from the storage areas are mutar, but the ones taken from the display of a store are assur, because the owner pours wine over it. The same differentiation would be made for apple cider, because the owner mixes wine into the cider that is in the display.
- A Braisa says, one time **Rebbi** had stomach pains. He asked if anyone knew whether the apple cider of goyim is mutar. **R' Yishmael the son of R' Yose** said, my father once had stomach pain, and they brought him apple cider of a goy, and the cider was 70 years old, and he drank it and was healed. They went and found this aged apple cider for **Rebbi**, and he too was cured.

V'CHEIN L'TRUMAH

- **Q:** What does this mean? **A: R' Sheishes** said, the same differentiation is made for a Kohen who is suspect to be selling terumah as chullin – that which is in front of him is assur, but that which he brings from storage is mutar. The reason it is mutar is because he is afraid to lie about them. He is afraid that if he is caught lying the **Rabanan** will take it all away from him.

HADRAN ALACH PEREK EIN MAAMIDIN!!!