



Daf In Review – Weekly Chazarah

Maseches Avodah Zarah, Daf כ – Daf ט

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vl'zecher nishmas Habachur Yechezkel Shruga A"H ben R' Avrohom Yehuda

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MESECHTA AVODAH ZARAH

PEREK LIFNEI EIDEIHEN -- PEREK RISHON

MISHNA

- For 3 days before the holidays of ovdei kochavim it is assur to transact business with them, to lend things to them, to borrow things from them, to lend money to them, to borrow money from them, to repay a loan to them, or to accept repayment of a loan from them. **R' Yehuda** says we may accept repayment from them, because that causes them pain. The **Chachomim** said to him, although it causes them pain now, eventually it causes them to be happy (since he has freed himself of the loan).

GEMARA

- The word used in the Mishna for “holidays” is “eideihen”. **Rav and Shmuel** argue as to what the spelling of that word is – one says it is spelled with an “aleph” and the other says it is spelled with an “ayin”. Neither opinion is incorrect, because there is a pasuk that suggests it is spelled as each opinion says, and each has a reason why he feels that his pasuk is more properly the source.
 - Q:** The Gemara asks that the pasuk used as a source for spelling it with an ayin – “yitnu eideihem v'yitzdaku” – is needed for a drasha of **R' Yehoshua ben Levi**, which says that this pasuk teaches that all mitzvos that Yidden do on this world will come and testify for them in Olam Habbah. This shows that the pasuk is referring to the Yidden, not the idol worshippers, so how could this pasuk be the source for how to spell “holidays” for idol worshippers? **A:** **R' Huna the son of R' Yehoshua** said, rather, the source for spelling with an ayin is a different pasuk.
 - R' Chanina bar Pappa** or **R' Simlai** darshened, in future times Hashem will take a Sefer Torah and hold it against Him and say “Whoever busied himself with the Torah should now come and take his reward”. Immediately, the goyim will come with confusion, as the pasuk says “kol hagoyim nikbitzu yachdav”. Hashem will tell them, “Do not come in this disorderly fashion, rather let every nation come separately with its sages”, as the pasuk says “v'ye'asfu l'umim”. Rome will be first to approach Hashem [this is based on the pasuk that teaches that they are the most prestigious of the nations, and **R' Chisda** taught that the most prestigious person is the one who is judged first.] Hashem will ask them, “With what have you busied yourselves?” They will say, “We made many markets, many bathhouses, and have amassed much silver and gold, and we did all this for the Yidden so that they could be busy with the Torah!” Hashem will say to them, “You fools! Everything that you did, you did for yourself. You made markets so that you have a place for zonos, you made bathhouses to pleasure yourselves, and all silver and gold belongs to Me, as the pasuk says. Is there anyone among you who was involved with Torah!?” Upon hearing this the Romans will leave in dejection. After the Romans leave the Persians will come [since they are the second most prestigious, as can be seen from a pasuk]. Hashem will ask them, “With what have you busied yourselves?” They will say, “We made many bridges, and conquered many cities, and waged many wars, and we did all this for the Yidden so that they could be busy with the Torah!” Hashem will say to them, “Everything that you did, you did for yourself. You made bridges to collect taxes, you conquered cities to have people to force into the service of the king, and with regard to the wars you have waged, it is I (Hashem) who wages wars, as the pasuk says “Hashem Ish Milchama”. Is there anyone among you who was involved with Torah!?” Upon hearing this the Persians will leave in dejection.

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- **Q:** When the Persians saw the conversation between Hashem and the Romans, why did they bother to have their conversation? **A:** The Persians said to themselves, “The Romans destroyed the Beis Hamikdash, whereas we built it”. Therefore, they felt that they were in a better position to be rewarded.
- The Gemara says, the same form of conversation will happen with each and every nation.
 - **Q:** Why would these other nations think they would have better results than the previous ones? **A:** They say to themselves, “The Romans and Persians have exercised domination the Yidden, whereas we have not”.
 - **Q:** Why are the Romans and Persians mentioned by name, whereas the remaining nations are all lumped together in the drasha? **A:** Those two nations will continue to be in power until Moshiach comes, whereas the others will not.
- The nations will say to Hashem, “Have You ever offered the Torah to us and we refused to accept it!?”
 - **Q:** How can they say that!? **R’ Yochanan** darshened pesukim to teach that Hashem offered the Torah to every nation, and the only nation to accept the Torah was the Yidden!? **A:** Rather, the nations will say, since we never accepted the Torah, we were not obligated to keep the mitzvos!
 - **Q:** That can’t be their argument, because Hashem could simply say, it is for that reason (that you did not accept the Torah) that you cannot get reward!? **A:** Rather, the nations will say to Hashem, “You never forced us to accept the Torah, like you did to the Yidden”. We find that the Yidden were forced based on the drasha of **R’ Dimi bar Chama**, who darshens a pasuk to teach that Hashem lifted Har Sinai over the Yidden and said, “If you accept the Torah, fine. If not, this will be the place of your burial”. Hashem will answer them, “You have not even kept the 7 mitzvos Bnei Noach, which you did accept, therefore we can see that you would also not have kept the rest of the mitzvos, even if you were forced to accept them!”
 - We see that the goyim did not keep the 7 mitzvos based on a Braisa taught by **R’ Yose**, which darshens a pasuk to teach that when Hashem saw that the goyim were not keeping the 7 mitzvos, He released them from being obligated to keep them.
 - **Q:** Because they didn’t keep them they benefited by being released from the obligation to keep them!? **A: Mar the son of Ravina** said, this means that at this point, even if they keep them, they no longer get reward.
 - **Q:** We have learned in a Braisa that **R’ Meir** said that if a goy is occupied with Torah he does receive reward!? **A:** He gets reward, but not the reward of one who is commanded to do a mitzvah and then does it, and **R’ Chanina** has said that the reward for doing a mitzvah is greater for one who is commanded to do that mitzvah than for one who is not commanded and does the mitzvah.

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- The Gemara continues with its discussion of the future conversation between the nations of the world and Hashem, when the nations are arguing that they deserve reward.
 - The nations will say to Hashem, how do we know that the Yidden actually kept the Torah? Hashem will tell them, “I can testify that they have kept the Torah”. They will say to Hashem, “The pasuk says that the Yidden are like Your firstborn, so You are not a valid witness to say testimony!” Hashem will answer them, that Heaven and Earth will come and testify. The nations will say, “Heaven and Earth are not

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impartial witnesses, because there are many drashos of pesukim that say that Heaven and Earth will not exist if the Yidden do not keep the Torah"! Hashem will respond to them, "From among you yourselves I will bring witnesses to testify that the Yidden kept the Torah: let Nimrod come and testify that Avrohom did not worship avoda zara, let Lavan come and testify that Yaakov is not even suspected of gezel, let the wife of Potifar come and testify that Yosef is not even suspected of zenus, let Nevuchadnetzar come and testify that Chananya, Mishael, and Azarya did not bow down to the avoda zara, let Daryavesh come and testify that Daniel did not stop his tefila, let Bildad Hashuchi and Tzofar Hanaamasi and Elifaz Hateimani come and testify about all of Klal Yisrael that they kept the entire Torah", as the pasuk says "yitnu eideihem v'yitzdaku". The nations will then say to Hashem, "Give us the Torah now and we will keep it". Hashem will say to them, "Whoever busied himself on Erev Shabbos has what to eat on Shabbos, but one who didn't busy himself on Erev Shabbos, from where will he eat on Shabbos? Still, I will test you now. I have an easy mitzvah called Succah. Go and perform that mitzvah."

- **Q: R' Yehoshua ben Levi** darshened a pasuk to teach that mitzvos can only be performed in this world, not the next, so how could they be given a mitzvah to perform there!? **A:** Hashem wanted to give them this chance, because He looks for ways to give His creations the opportunities to do good and be rewarded.
- **Q:** Why is Succah referred to as an "easy mitzvah"? **A:** It is because it does not involve a significant financial cost.
- The Gemara continues, that every goy will immediately go and build a succah on his roof. Hashem will go and pierce them with the heat of the summer sun. Every goy will then go and kick the succah and leave.
 - **Q:** We said that Hashem looks for ways to give His creations the opportunities to do good and be rewarded, so why will He bring out the hottest sun!? **A:** This was not an unfair test, because Yidden are also faced with extreme heat in the succah at times.
 - **Q: Rava** has said that one who is in pain is patur from succah, so they are allowed to leave the succah under such circumstances!? **A:** It is true that they are patur, but the fact that they kick the succah on the way out is inexcusable.
- The Gemara concludes, that when this happens, Hashem sits and laughs, as the pasuk says "Yosheiv bashamayim v'yischak". **R' Yitzchak** said, this is the only time that there is ever laughter by Hashem.
 - **Others** say that **R' Yitzchak's** teaching was on a different place, on **R' Yose** in a Braisa who says that in future times the goyim will come and convert to Judaism.
 - **Q:** A Braisa says that we will not accept geirim in the times of Moshiach!? **A:** The Braisa means that the goyim will try and act as geirim, by wearing tefillin on their heads and arms, tzitzis on their clothing, and putting mezuzos on their houses. When they see Gog and Magog coming, they will ask them why they are coming and Gog and Magog will answer, we are coming to fight against Hashem and Moshiach. When they hear this, each goy will rip off the mitzvos and join Gog and Magog. When this happens, Hashem sits and laughs, as the pasuk says "Yosheiv bashamayim v'yischak". **R' Yitzchak** said, this is the only time that there is ever laughter by Hashem.
 - **Q: R' Yehuda in the name of Rav** said that there are 12 hours to the day – during the first 3 hours Hashem sits and learns Torah, during the second 3 hours He sits and judges the entire world, during the third 3 hours He provides sustenance for the entire world, and during the last 3 hours of every day Hashem sits and laughs with the Levyason!? **A: R' Nachman bar Yitzchak** said, **R' Yitzchak** was talking about laughing about His creations. That is something that only takes place on that one day.
 - **Q: R' Acha** asked **R' Nachman bar Yitzchak**, we learn from a pasuk that after the Churban there is no laughter by Hashem at all. If so, what does Hashem do for that 3 hour period in which He would laugh with the Levyason? **A:** Hashem spends those hours teaching Torah to children (who died when they were young).

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- **Q:** Before Hashem used these 3 hours for this, who would teach Torah to these children? **A:** Some say that He had a Malach do it, and others say that Hashem did this during those 3 hours even then as well.
 - **Q:** What does Hashem do during the 12 hours of nighttime? **A:** He does the same thing that He does during the daytime hours. **A2:** Hashem rides on His fast Keruv and flies among the 18,000 worlds. **A3:** Hashem sits and listens to the songs of the Chayos Malachim.
- **R' Levi** said, whoever stops his learning and engages in idle chatter is fed burning coals.
 - **Reish Lakish** said, whoever learns Torah at night is given a special “chein” from Hashem on the next day. **Others** say that **Reish Lakish** said, whoever learns Torah in this world, which is dark like night, is given a special chein from Hashem in Olam Habbah.
 - **R' Yehuda in the name of Shmuel** said, the pasuk compares people to fish to teach that just as a fish dies when he comes out of the water, so too a person would die if he were to leave from Torah and mitzvos. **Another** understanding is, just as fish die as soon as the sun shines on them, so too people die as soon as the sun shines on them. This can be said to be referring to this world, based on the teaching of **R' Chanina**, that sicknesses due to cold and heat come from a person's own negligence, not from Heaven. This can also be said to be referring to Olam Habbah, based on the teaching of **Reish Lakish**, who says that there is no actual Gehenom. Rather, Hashem will take out the sun from its sheath, and the excessive heat will punish the resha'im at the same time that it heals the tzaddikim and will be a source of enjoyment for the taddikim. **Another** understanding is, just as a larger fish swallows a smaller fish, people are the same way, and if not for the fear of the king, every stronger man would destroy a man who is weaker than him. This is what is meant by **R' Chanina Sgan Hakohanim** in a Mishna where he says to always daven for the peace of the government, because without government each person would look to destroy the next.

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- **R' Chinina bar Pappa** asked, one pasuk suggests that Hashem's strength is never shown in great measure, but other pesukim suggest that it is!? The Gemara says, the pasuk that suggests His strength is not fully shown refers to when He is judging the Yidden, the other pesukim are discussing when He is defending the Yidden at war.
 - **R' Chama the son of R' Chanina** asked, one pasuk says that Hashem doesn't have anger and another says that He does!? The Gemara says, the pasuk that says that He does not have anger refers to when Hashem is dealing with the Yidden. The other pasuk refers to when Hashem deals with the other nations. **R' Chinina bar Pappa** said, this can also be explained by saying that Hashem does have anger, but He has sworn to never use the anger against the Yidden.
- **R' Alexandri** darshens a pasuk to mean that before Hashem destroys the goyim, He first looks to see if they have any zechus to be saved. If they do, they are not destroyed.
 - **Rava** darshens a pasuk to teach that Hashem tells the Yidden that He does not judge them like the other nations. Rather, the other nations are judged and punished fully, whereas the Yidden are judged and punished, but in small pieces, like the pecking of a hen. **Another** understanding of this pasuk is that Hashem says, even if the Yidden only do a small number of mitzvos, like a hen pecking around in the garbage, Hashem combines it into a large accounting, and they are saved in the zechus of their tefilos.
 - This is like what **R' Abba** said, when he darshened a pasuk to teach that Hashem would rather have the Yidden suffer financially in this world, so that they merit to go to Olam Habbah. **R' Pappi in the name of Rava** darshened another pasuk to teach this same concept.
 - **R' Avahu** told the minim that **R' Safra** was a great talmid chochom, and they therefore exempted him from taxes for 13 years. They once met **R' Safra** and asked him to explain the pasuk that says that Hashem loves the Yidden and therefore holds them accountable for all sins. They asked, if He really loves them, He should not be so exacting on holding them accountable!? He didn't answer and they therefore took his kerchief and tied it around his neck. When **R' Avahu** saw what was happening and heard why they were doing that, he told them, “I told you

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he was a talmid chochom in matters of Mishna and Braisa, not in darshening of pesukim”. He explained to them, that people like himself, who have to deal with the minim, become proficient in darshening pesukim in order to deal with them, but people like **R’ Safra**, who don’t have that need, don’t do so. The minim asked **R’ Avahu** to explain the pasuk. He said, “I can answer with a mashal to someone who is owed two debts – one by someone he loves and one by someone he doesn’t love. From the person he loves he will collect in small pieces over time, but from the other person he will demand a full payment at one time”.

- **R’ Abba bar Kahana** said, when Hashem told Avrohom that He would be destroying Sedom, Avrohom said “Chalila lecha mei’asos kadavar hazeh l’hamis tzadik ihm rasha”. Avrohom was saying to Hashem, “Hashem, it is like ‘chullin’ to You to kill a tzadik along with the rasha”.
 - **Q:** A pasuk says “v’hichrati mimeich tzadik v’rasha”, which suggests that a tzadik is punished along with a rasha!? **A:** That is referring to a tzadik who is not a complete tzadik.
 - **Q:** A pasuk says that “umimikdashi tacheilu”. **R’ Yosef** explains the pasuk to be referring to tzaddikim who kept the entire Torah, and the pasuk teaches that they were punished along with the resha’im!? **A:** Since those tzaddikim could have protested against the resha’im, and did not, they were not considered to be complete tzaddikim.
- **R’ Pappa** asked, one pasuk says that Hashem gets angry every day, and another pasuk says that noone can withstand the anger of Hashem. If noone can withstand His anger and He gets angry every day, how does the world survive? The Gemara says, it is only an individual that cannot withstand His anger, but a tzibbur can.
 - A Braisa says, Hashem becomes angry every day, and this anger lasts for a “regah”. No creature could figure out exactly when that regah of anger is, except for Bilam, regarding who the pasuk says “v’yodeya daas Elyon”. Now, Bilam could not even master what was on the mind of his donkey, so how can we say that he knew what Hashem was “thinking”? Rather, he knew how to figure out the exact moment that Hashem becomes angry, and he knew that if he would curse the Yidden at that moment, the curse would be effective. However, Hashem held back from getting angry at all for the days that Bilam was trying to curse the Yidden, and that is what saved the Yidden from total destruction.
 - This daily anger lasts for only a moment, and occurs during the first 3 hours of the day, when the crown of the rooster becomes totally white, without any red streaks.
 - **R’ Yehoshua ben Levi** kept a rooster tied to his bed to try and determine this moment of anger so that he could at that very moment curse a min who had been bothering him. He fell asleep at that moment and said, “This is a sign that it is not proper for me to punish another person”.
 - It was taught in the name of **R’ Meir**, that when the sun shines in the morning and the kings put on their crowns and bow down to the sun, that is the moment at which Hashem becomes angry.
 - **R’ Yosef** said, a person should not daven Mussaf on Rosh Hashana during the first 3 hours of the day without a minyan, because since that is a time of judgment, his actions may be more closely scrutinized and his prayers not accepted.
 - **Q:** If so, even a tzibbur should not daven at that time!? **A:** The tzibbur has many zechusim and their tefillos will therefore be accepted.
 - **Q:** If so, one should also not daven Shachris during the first 3 hours of Rosh Hashana!? **A:** Since there is a tzibbur davening at that same time (that is the time that Shachris must be davened), his tefillos will also be accepted.
 - **Q:** We said earlier that during the first 3 hours of the day Hashem sits and learns Torah and it is during the *second* 3 hours of the day that Hashem judges the world!? **A:** We must reverse that earlier statement. **A2:** We can say that since Hashem is busy with Torah in those first 3 hours, and Torah is “Emes”, He will only judge with strict justice at that time, and not with mercy. However, in the second 3 hours of the day He judges with mercy as well.
- **R’ Yehoshua ben Levi** said, the pasuk of “hayom laasosam” teaches that this world was made to do the mitzvos, but Olam Habbah was not. Also, this world was made to do the mitzvos, and was not made to receive reward for doing them.

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- **R' Yehoshua ben Levi** said, the pasuk of “yitnu eideihem v'yitzdaku” teaches that all mitzvos which the Yidden do will come and testify for them in Olam Habbah.
- **R' Yehoshua ben Levi** said, the pasuk of “l'einei ha'amim” teaches that all the mitzvos which the Yidden do in this world will come and hit the goyim in their faces in Olam Habbah.
- **R' Yehoshua ben Levi** said, the only reason the Yidden made the Eigel (they were people who were in total control of their Yetzer Harah, and the only way they could have done this was if it was made to happen from Heaven) was to show opportunity for people who want to do teshuva (if they did teshuva, so can you).
 - This is similar to the teaching of **R' Yochanan in the name of R' Shimon ben Yochai**, that Dovid Hamelech was not fit to have done the aveira with Batsheva, as we see that Dovid said about himself “libi chalal b'kirbi” (meaning that he no longer had a Yetzer Harah) and the Yidden were not fit to have done the aveira of the Eigel, as we see from a pasuk that they were in total control of their Yetzer Harah. Why did Hashem make them do these aveiros? So that if an individual sins we tell him to look at Dovid Hamelech, who sinned and was able to do a full teshuva, and if a tzibbur sins we tell them to look at Klal Yisrael, who sinned and were able to do a full teshuva.
 - Both cases are needed. If we only had the case of Dovid, we would say that an individual's teshuva is more readily accepted, because his aveira is not widely known, but when a tzibbur does an aveira maybe their teshuva is not as readily accepted. If we only had the case of the Yidden with the Eigel, we would say that the teshuva of a tzibbur is more readily accepted, because there is more mercy on a tzibbur as a whole. This is why both cases are needed.

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- **R' Shmuel bar Nachmeini in the name of R' Yonason** said, whoever does a single mitzvah in this world will have that mitzvah precede him and go before him in Olam Habah, and anyone who does a single aveirah in this world has the aveirah cling to him and go before him in Olam Habah. **R' Elazar** said, the aveirah is tied to him like a dog.
- **Reish Lakish** darshened a pasuk to teach that if the Yidden would not have worshipped the Eigel they would have remained as Malachim who would never have children.
 - **Q:** The Torah gives a mitzvah of “pru urvu”!? **A:** That mitzvah would have only applied until the time of Matan Torah.
 - **Q:** After Matan Torah Hashem told Moshe to tell the Yidden to “return to their tents” (i.e. to their wives), which means that there still must have been a mitzvah for them to do so!? **A:** That was for the pleasure of being with their wives, but not to have children.
 - **Q:** The pasuk after Matan Torah says that if the Yidden fear Hashem, He will make it good for them and their children!? **A:** That was referring to the children who stood at Har Sinai.
 - **Q:** **Reish Lakish** darshened a pasuk to teach that Hashem showed Adam Harishon all the generations that were destined to be, including **R' Akiva**. This shows that all those future generations were destined to be born!? Also, **R' Yose** said that Moshiach can't come until all the neshamos in Heaven are born. This further shows that children were always going to be born!? **A:** **Reish Lakish** didn't mean that we would not have been born. He meant that that generation would have lived forever, and compared to that generation we would be considered as nothing at all.
 - **Q:** How could we say that they would not have died? There are many parshiyos in the Torah that are written regarding what happens upon death – e.g. yibum, inheritance!? **A:** They were written conditionally, to only be practical if the Yidden ended up doing aveiros. We see from **Reish Lakish** elsewhere that pesukim are written conditionally. **Reish Lakish** says that the pasuk of “yom hashishi” teaches that Hashem made a condition with all that was created, that if the Yidden end up accepting the Torah, the Creation will continue to exist. If not, the entire Creation will return to be emptiness.

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- **Q:** A Braisa says that death is inevitable, because Hashem already said to Adam Harishon that all people must die. So how could **Reish Lakish** have said that that generation would have lived forever!? **A:** He would hold like **R' Yose** in that Braisa who says that they could have lived forever.
 - Although the pasuk seems to suggest that had they not sinned they would not have died, the **T"K** of the Braisa will say that this "death" refers to poverty, and it is poverty that would have been abolished, not actual death. As we find that there are 4 people who are considered as dead – a pauper, a blind person, a metzora, and a person who has no children.
- A Braisa says, the pasuk says "ihm bechukosai teileichu", and "ihm" is a term of pleading. This teaches that Hashem wants us to do the mitzvos and to reward us for doing so. There are two other pesukim which teach this point as well.
- A Braisa says, Moshe Rabbeinu told the Yidden that they are ingrates the sons of ingrates. First, when Hashem asked the Yidden, "Who can make sure that your hearts will continue to fear Me and do the mitzvos", the Yidden should have asked Hashem to make sure of that and He would have helped them do so, but they did not ask Hashem to do so (because they did not want to be indebted to Him). Also, in regard to the "mahn" the Yidden said "nafsheini katza". Yidden are the "sons of ingrates", because when confronted by Hashem, Adam said "It is the woman that You gave to me that gave me of the 'eitz hadaas" and I ate it".
 - **R' Yochanan in the name of R' Binaah** darshened a pasuk to teach that the Yidden are very lucky in that as long as they are busy with Torah and gemilus chassadim their Yetzer Harah is given over into their hands and they are not given over into its hands.
 - **Tanna Divei Eliyahu** learns from this pasuk that a person should apply himself to the study of Torah like an ox to its yoke and like a donkey to its load.

SHLOSHA YAMIM ASSUR LASEIS V'LASEIS IMAHEM...

- **Q:** The reason a Yid may not sell an animal to a goy for 3 days before his holiday is that we are concerned that the goy is going to use that animal as a sacrifice to his avoda zara. Do we need to be concerned for so many days? A different Mishna says that we are only concerned that an animal that is purchased on Erev Yom Tov will be used for Yom Tov, so why does our Mishna say we must be concerned by the goy for 3 days? **A:** The other Mishna is referring to purchasing an animal for purposes of eating it. It is only then that people buy the day before, but not before that. Our Mishna is talking about buying the animal for a korbon. For that purpose, they begin to purchase up to 3 days before the holiday.
 - **Q:** A Braisa suggests that we need 30 days to properly prepare for the Korbon Pesach. Presumably, the same would hold true by the goyim, so why does our Mishna only have concern for 3 days before the holiday? **A:** For us, where even the slightest mum is a problem, we need 30 days to properly find and prepare an animal. For the goyim, an animal only becomes disqualified for them if it is missing a limb. They don't need more than 3 days to find a qualified animal based on their standards. Their basis of disqualification is based on **R' Elazar** who darshens the pasuk regarding the bringing of the animals into the teiva of "umikol hachai mikol basar shnayim mikol..." to teach that Bnei Noach cannot bring a korbon that is missing a limb. The goyim then took this standard and used it for their avoda zara as well.
 - **Q:** That pasuk is needed to exclude the bringing of a treifa into the teiva, and is therefore not available to exclude animals that area missing a limb!? **A:** A treifa is excluded based on the pasuk of "l'chayos zerah".
 - **Q:** That makes sense according to the view that a treifa cannot give birth. However, what about the view that a treifa can give birth? **A:** That view would say that a treifa is excluded by the word "itach", which teaches that the animals had to be like Noach, who was not a treifa.
 - **Q:** Maybe Noach was a treifa? **A:** The pasuk says he was "tamim" (complete).
 - **Q:** Maybe "tamim" refers to his ways? **A:** The pasuk says he was a tzaddik, so that already teaches that he was complete in his ways.

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- **Q:** Maybe “tamim” refers to his ways and “tzaddik” refers to his deeds? **A:** It can’t be that Noach was a treifa, because then when Hashem said to take in animals “like you” He meant that only animals that were treifos should be brought into the teiva. That does not make sense.
- **Q:** If we exclude treifos based on “itach”, why do we need the pasuk of “l’chayos zerah”? **A:** From “itach” we would think to exclude a treifa only so that they don’t die during the year in the teiva and can provide companionship for Noach, but an old or sterile animal would be ok. The pasuk therefore says “l’chayos zerah” to teach that the animal must be able to have offspring.

-----Daf 1---6-----

- **Q:** Do the 3 days mentioned in the Mishna include the holiday itself, or is it 3 days not including the holidays? **A:** A Mishna says, **R’ Yishmael** says the 3 days before the holiday and the 3 days after the holiday are assur. Now, if it means to include the day of the festival itself, that would mean he is including it in the days before and the days after!? Rather, it must be that the days before (and the days after) do not include the holiday itself.
 - This is no proof. It may mean that the holiday itself is included in the “3 days before the holiday”. Although he could have then said “and for the 2 days after the holiday” (since he didn’t need to include the holiday again) he said “3 days after the holiday” to be consistent with the language that he used regarding the days before the holiday.
 - **Q:** Maybe we can bring a proof from the following. **R’ Tachlifa bar Avdimi in the name of Shmuel** said, according to **R’ Yishmael** it is always assur to do business with the goyim who celebrate Sunday as a holiday (because the 3 days before and 3 days after are assur, which along with Sunday is every day of the week). Now, if 3 days before means to include the day of the holiday, why would he say that every day of the week becomes assur? Wednesday and Thursday should be mutar! It must be that the 3 days do not include the day of the holiday itself. **A:** This only shows that according to **R’ Yishmael** the 3 days do not include the day of the holiday. Our question was what the **Rabanan** would hold, and for that we still don’t have an answer.
 - **Q:** **Ravina** said we can maybe answer from a Mishna which lists certain holidays, and **R’ Chanin bar Rava** said that two of these holidays last for 8 days. Now, if the “3 days” mean 2 days before plus the holiday itself, then for these holidays it would be assur for 10 days (2 days before plus the 8 days of the holiday), so how could the Mishna say that there are only 3 days that are assur (which seems to include all holidays without exception). It must be that the 3 days are meant to be days that don’t include the holiday! **A:** It may be that the Tanna considers the full 8 day holiday as one day, and therefore when he says it is assur for 3 days he means 2 days before, plus the holiday.
 - **R’ Ashi** said, we can answer from the Mishna. The Mishna says it is assur “for 3 days prior to the holiday”. If it meant to include the holiday itself, it would not have said “prior”. **SHEMA MINAH.**
- **Q:** Is dealing with the goy before the holiday assur because if it is profitable for the goy he will come to thank his god, or is it assur because of “lifnei iver lo sitein michshol” and by selling him an animal the Yid is helping him to bring a sacrifice to his god? The difference would be where the goy already has an animal – if it is the first reason it would still be assur, but if it is because of the second reason it would be mutar. (The Gemara does not answer the question).
- **Q:** What happens if someone does do business with a goy during the 3 days that are assur – are the proceeds assur? **A:** **R’ Yochanan** said it would be assur and **Reish Lakish** said it would be mutar.
 - **Q:** **R’ Yochanan** asked **Reish Lakish**, a Braisa says that a transaction done with a goy on the holiday is assur. Presumably this refers to before the holiday and we see that the proceeds are assur!? **A:** **Reish Lakish** would say the Braisa refers to the holiday itself, not the days before.
 - **Others** said that **Reish Lakish** asked from this Braisa to **R’ Yochanan**, that we see that it is only on the holiday itself that the proceeds become assur. **R’ Yochanan** answered, when the Braisa says on the holiday, it refers to the days before the holiday as well.

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- A Braisa clearly says like **Reish Lakish**. The Braisa says that it is only assur to sell them something that will last through the holiday, and even then, if it was done the proceeds are mutar.
- **R' Zvid** taught a Braisa of **R' Oshiya** that says that we may sell them items that will not last to the holiday, but we may not buy such items from them before the holiday (they will be happy to have sold it and will give thanks to their god).
- A goy once sent a new coin on his holiday to **R' Yehuda Nesiah** as a gift. He asked **Reish Lakish** what to do with the gift. He said, if I accept it, it will cause the goy to give thanks to his god. If I don't take it, it will cause hatred. **Reish Lakish** told him, throw it into a pit in front of him, but make it look like an accident. This will stop him from giving thanks and will also not cause hatred.

L'HASH'ILAN V'LISHOL MEIHEN...

- **Q:** We can't lend items to them, because it benefits him to have the items and he will praise his god for that. But, why can't we borrow from them? **A: Abaye** said, we don't borrow from them only as a gezeira so that we not come to lend to them. **Rava** said, borrowing from him makes him happy that a Yid needed to borrow from him, and this will cause him to go and praise his god.

L'HALVOSAM V'LILVOS MEIHEN

- **Q:** We can't lend money to them, because it benefits him to have the money and he will praise his god for that. But, why can't we borrow from them? **A: Abaye** said we don't borrow from them only as a gezeira so that we not come to lend to them. **Rava** said, borrowing from him makes him happy that a Yid needed to borrow from him, and this will cause him to go and praise his god.

L'PORAN V'LIFRO'AH MEIHEN...

- **Q:** We can't repay them, because it benefits him to be repaid and he will praise his god for that. But, why can't we get paid from them? **A: Abaye** said we don't take payment from them only as a gezeira so that we not come to repay to them. **Rava** said, his repayment makes him happy that he is now debt free, and this will cause him to go and praise his god.
- We need all these cases of the Mishna (that it is assur to do business, lend items, lend money, and repay). If we would only say it is assur to do business we would say that is assur because it benefits him, but borrowing from him does not benefit him and is therefore mutar. If we would only say that borrowing items from him is assur we would say it is assur only because that is considered meaningful to the goy and would cause him to thank his god, but borrowing money from them causes them distress and therefore that would be mutar. If we would only say that borrowing money from him is assur we would say it is assur only because he feels that he can always force the Yid to pay him back and therefore he will still praise his god that a Yid had to come onto him for money, but it would be mutar to collect payment from them, because that causes him pain and will not cause him to praise his god. That is why we need all these cases to say that they are all assur.

R' YEHUDA OMER NIFRA'IN MEIHEN...

- **Q:** Can we say that **R' Yehuda** doesn't agree with the logic that although it causes him pain now it will bring him happiness in the future (knowing that he is debt free)? A Braisa says, **R' Yehuda** says, a woman may not apply lime on Chol Hamoed, because it is disgusting for her. However, he agrees that if the lime can be peeled off on Chol Hamoed, that it may be applied on Chol Hamoed, because when it is taken off she will be happy with having applied it. This shows that he does agree with that logic!? **A: R' Nachman bar Yitzchak** said, regarding Chol Hamoed all agree that if it makes one happy later, it is permitted now as well. **Ravina** said, a goy is never happy for having paid, because he always tries to avoid paying altogether.

-----Daf 7-----

- Our Mishna brought a machlokes where the **Rabanan** hold that one may never collect debts from goyim before their holidays and **R' Yehuda** said that one may always collect debts from goyim before their holidays. Our Mishna does not follow the view of **R' Yehoshua ben Korcha** from a Braisa, where he says that a debt recorded in a document may not be collected from them before their holidays, but a verbal loan may be collected from them before their holidays, because collecting a verbal loan is like saving the money from the goy.
 - **R' Yosef** sat behind **R' Abba**, who was sitting before **R' Huna** and **R' Huna** said, the halacha follows **R' Yehoshua ben Korcha** and the halacha follows **R' Yehuda**. The Gemara explains, it follows **R' Yehoshua**

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ben Korcha regarding collecting a loan from a goy. It follows **R' Yehuda** of the following Mishna. The Mishna says, if a person gave wool to a dyer to dye it red, but he instead dyed it black, or if he gave him wool to dye black and he instead dyed it red, **R' Meir** says the dyer must pay for the value of the wool (he was koneh it with this change), and **R' Yehuda** says, if the improvement to the wool is more valuable than what it cost to get it to that state, the owner of the wool pays the dyer for his expenses. If the expenses were more than the improvement to the wool, he must pay him for the improvement. When hearing this psak from **R' Huna**, **R' Yosef** turned away (to show that he was not happy with that psak).

- The reason **R' Yosef** was unhappy with the psak must be for the following reason. We can understand why it was necessary to pasken like **R' Yehoshua ben Korcha**, because he is a single view arguing on the majority, and we would have thought to pasken like the majority. However, there seems to be no reason to have had to pasken like **R' Yehuda**! This view is subject to a machlokes (in a Mishna) and is later taught as the view of an anonymous Mishna (in Mesechta Baba Metzia), and the rule is that when a matter of dispute is then taught as an anonymous Mishna, we follow that view!? **R' Huna** held it was necessary to make the statement, because we would think that there is no order to the Mishnayos, and we therefore don't know if the anonymous Mishna was taught first or the machlokes was taught first. **R' Yosef** held, that if we are concerned for that, we would never have an application of the rule that when a matter of dispute is then taught as an anonymous Mishna, we follow that view. **R' Huna** would say, within one Mesechta there is surely an order, and that would be where that rule would apply. **R' Yosef** would say that all of Nezikin (Baba Kama, Baba Metzia, and Baba Basra) are considered to be one Mesechta. If we want we can say, that **R' Yosef** would agree that we must be concerned that the Mishnayos are out of order, however, since in Baba Metzia this halacha was taught among of a list of a number of halachos that we are to pasken like, there was no reason for **R' Huna** to make the statement.
- A Braisa says, a person may not hint on Shabbos to someone that he wants him to be available to do work after Shabbos. **R' Yehoshua ben Korcha** says it is mutar. **Rabbah bar bar Chana in the name of R' Yochanan** pakened like **R' Yehoshua ben Korcha**.
- A Braisa says, if a person asks a "shailah" to a chochom and is told it is tamei or assur, he should not then go to ask another chochom who may say it is tahor or mutar. If he asked to two chachomim sitting together, and one said tamei or assur and the other said tahor or mutar, he is to follow the one who is greater in wisdom and in years. If they are equal, he should follow the more stringent view. **R' Yehoshua ben Korcha** said, if it was a question D'Oraisa, he should follow the more stringent view. If it was a question D'Rabanan, he should follow the lenient view. **R' Yosef** said, the halacha follows **R' Yehoshua ben Korcha**.
- A Braisa says, if a robber or an ahm haaretz say they have changed with teshuva and want to now be trusted, **R' Meir** says we can never accept them as being trusted. **R' Yehuda** says, if they did teshuva privately, we can't trust them. If they did teshuva publicly, we can trust them. **Others** say that **R' Yehuda** meant, if their aveiros had been done privately, we can trust them, if not, we cannot. **R' Shimon and R' Yehoshua ben Korcha** said, in all cases we accept them, as the pasuk says "shuvu banim shovavim". **R' Yitzchak of Kfar Akko in the name of R' Yochanan** said, the halacha follows this pair (i.e. **R' Shimon and R' Yehoshua ben Korcha**).

MISHNA

- **R' Yishmael** says, 3 days before the holiday and 3 days after the holiday are assur to deal with goyim. The **Chachomim** said, it is assur to deal with them before the holiday, but after the holiday is mutar.

GEMARA

- **R' Tachlifa bar Avdimi in the name of Shmuel** said, according to **R' Yishmael** it is forever assur to deal with the goyim who make every Sunday a holiday.

VACHACHOMIM OMRIM LIFNEI EIDEIHEN ASSUR L'ACHAR EIDEIHEN MUTAR...

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- **Q:** The **Chachomim** seem to be saying the exact same view as the **T”K** in the previous Mishna!? **A:** The machlokes between them would be whether the holiday itself is counted as one of the 3 days – the **T”K** holds that it is not included in the 3 days, and the **Chachomim** hold that it is. **A2:** The machlokes is regarding the halacha if someone did do business with them in those days – the **T”K** holds the proceeds would be mutar, and the **Chachomim** hold it would be assur. **A3:** The machlokes would be regarding the halacha of **Shmuel**, who said that outside of EY, only the actual holiday is assur. The **T”K** agrees with **Shmuel** and the **Rabanan** do not. **A4:** The machlokes would be regarding the halacha of **Nachum Hamadi**, who says that only one day before the holiday is assur (not 3) – the **T”K** does not agree with **Nachum Hamadi** and the **Rabanan** do agree with him.
 - We have just learned, **Nachum Hamadi** says that only one day before the holiday is assur. The **Rabanan** said to him, let this view be forgotten and never stated.
 - **Q:** We just said that the **Rabanan** of our Mishna hold like him, so why should it be forgotten and never stated!? **A:** The **Rabanan** of our Mishna is **R’ Nachum Hamadi** himself.
 - Another Braisa says, **Nachum Hamadi** said, although we may not sell large animals to goyim, we may sell an old, male horse to them during wartime. The **Rabanan** said to him, let this view be forgotten and never stated.
 - **Q:** We find that **Ben Beseira** holds like him, because he says a horse may be sold to goyim!? **A:** **Ben Beseira** doesn’t differentiate between male and female, but rather holds that all horses are mutar to be sold to them. **Nachum Hamadi** does differentiate, which means he holds like the **Rabanan**, who say that it is assur to sell horses to them. That is why they told him “let this view be forgotten and never stated”, because according to the **Rabanan** we cannot make this differentiation.
 - A Braisa says, **Nachum Hamadi** says that dill is subject to maaser whether it is harvested as a seed, as a vegetable for its greens, or as shoots for its stem. The **Rabanan** said to him, let this view be forgotten and never stated.
 - **Q:** We find that **R’ Eliezer** holds like this view in a Mishna!? **A:** The Mishna was referring to dill grown in a garden. **Nachum Hamadi** stated his view even regarding dill grown in the wild.
 - **R’ Acha bar Menyumei** (who also came from Madi, like **Nachum**) said to **Abaye**, a great man comes from my land and everything that he says they tell him “let this view be forgotten and never stated”!? **Abaye** said, we do pasken like him in one place, where he says that a person may ask for his personal needs in the bracha of “shomeya tefilla”. **R’ Acha bar Menyumei** said, don’t bring up that psak, because you follow that view not because it was stated by **Nachum Hamadi**, but rather because there are other great Tanna’im who say that as well, as we see in a Braisa that the **Rabanan** hold that one may ask for his personal needs in the bracha of shomeya tefilla.
 - **R’ Yehuda the son of R’ Shmuel bar Shilas in the name of Rav** said, even though we said that a person should ask for his personal needs in shomeya tefilla, if he wants he may add to the end of each bracha a personal request that is of the nature of the subject matter of that particular bracha.
 - **R’ Chiya bar Ashi in the name of Rav** said, even though we said that a person should ask for his personal needs in shomeya tefilla, if a person has a sick person in his house he may daven for him in the bracha of “rofeh cholim”, and if he needs parnassa he may daven for it in the bracha of “mevareich hashanim”.
 - **R’ Yehoshua ben Levi** said, even though we said that a person should ask for his personal needs in shomeya tefilla, if a person wants, at the end of shmoneh esrei he may even add as much as the viduy that we say on Yom Kippur.

-----Daf 7---8-----

MISHNA

- The following are the holidays of the goyim (that are subject to the halachos of the previous Mishnayos): Kalenda, Sitarnura, Krateisim, the Genusya day of their kings, the birthday of their kings, and the day of their death. This is the view of **R’ Meir**. The **Chachomim** said, any death of a king where they burn the king’s

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possessions after his death, that is considered to be a day of avoda zara, but if they did not burn his possessions it is not considered to be a day of avoda zara.

- However, the holiday of a person upon his shaving of his beard or the cutting of his hair, or the day that he safely returned from travelling the seas, or that he was freed from prison, or a goy that makes a party for his son's wedding, only the days of these holidays themselves would be assur to deal with them, and it is only assur to deal with that particular person himself.

GEMARA

- **R' Chanan bar Rava** said, Kalenda is an 8 day holiday that follows the winter solstice and Sitarnura is an 8 day holiday that precedes the winter solstice.
- A Braisa says, when Adam Harishon saw the days becoming shorter and shorter (as winter approached) he thought this was the beginning of the destruction of the world because of his aveira, and the death that was decreed on him. He then sat and fasted and davened for 8 days before the winter solstice (as the days continued to get shorter). When the solstice passed and the days began to get longer he realized that the shortening of the days is the natural way of the world and he went and made a Yom Tov for 8 days following the solstice. The following year he made a Yom Tov for the 8 days preceding and the 8 days following the winter solstice. Now, Adam established these Yomim Tovim "I'Shem Shamayim", but the goyim then adopted and established these as holidays for their avoda zara.
 - **Q:** This makes sense according to the view that the world was created in Tishrei, because at the first winter solstice Adam had only seen days getting shorter, and never saw them getting longer. However, according to the view that the world was created in Nisson, Adam had already seen shorter days getting longer, so he knew how the seasons worked!? **A:** He still never saw days as short as those leading up to the solstice.
- A Braisa says, on the day Adam was created, as sunset came he thought this was the beginning of the destruction of the world because of his aveira, and the death that was decreed on him. He then sat and fasted and cried for the entire night along with Chava. When the sun began to rise he realized that darkness was the natural way of the world. He got up and brought a korbon of an ox whose horns were created before its hooves (i.e. an ox that was created at the time of Creation, not one born after creation).
 - **R' Yehuda in the name of Shmuel** said, the ox that Adam brought as a korbon had a single horn coming out of its forehead, as can be darshened from the pasuk "mshor par *makrin* mafri" (with "makrin" written in the singular form, which can be read as "mikeran").
- **Q: R' Masna** asked, when Rome declares Kalenda as a holiday (thereby making it assur to deal with them during and around the holiday), is it also assur to deal with the surrounding cities that are subordinate to Rome and pay taxes to Rome, but which don't observe the holiday themselves, or is it mutar to deal with them? **A: R' Yehoshua ben Levi** said Kalenda is assur with all goyim, and **R' Yochanan** said it is only assur for those who actually observe the holiday.
 - A Braisa supports **R' Yochanan**. The Braisa says, although Rome observes Kalenda and there are many cities subordinate to Rome, it is only Rome, which observes the holiday, which is assur to deal with. With regard to Saturnalya, Kratesim, the Genusya day of the king, and the day of the king's coronation, the days preceding them are assur, but the days following them are mutar. With regard to a goy who makes a wedding party for his son, it is only that day and that person who are assur to deal with.
 - **R' Ashi** said, our Mishna also supports **R' Yochanan**. The Mishna said, the holiday of a person upon his shaving of his beard or the cutting of his hair, or the day that he safely returned from travelling the seas, or that he was freed from prison, or a goy that makes a party for his son's wedding, only the days of these holidays themselves would be assur to deal with them, and it is only assur to deal with that particular person himself. Now, the mention of "only the days of these holidays" comes to teach that the days before and after are mutar. What does the Mishna mean to exclude when it says "only that particular person"? It is obvious that it is only he who is observing that holiday!? Rather, we must say that it comes to exclude others who are subordinate to that person. **SHEMAH MINA** from here that the cities subordinate to Rome would likewise not be assur on the Roman holidays.

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- A Braisa says, **R' Shimon ben Elazar** says, the Yidden outside EY worship avoda zara unintentionally. How do they do so? When a goy makes a wedding party for his son and invites all the Yidden of his city, even though the Yidden eat and drink of their own food and drink, and have their own waiters, the pasuk considers it as if they have eaten from the korbanos of avoda zara, as the pasuk says “v'kara lecha v'achalta mizivcho”. **Rava** explains, “v'kara lecha” teaches that this applies even if the Yid doesn't eat of the goy's food. Therefore, for 30 days after the wedding, if a goy invites a Yid to a party, whether the goy says it is in honor of the wedding or not, it is assur for the Yid to join (because we assume it was done in honor of the wedding). After the 30 days, if the goy says it is in honor of the wedding, it is assur. If not, it is mutar.
 - **Q:** How long after the wedding is it assur when he says it is in honor of the wedding? **A: R' Pappa** said, up until a year after the wedding.
 - **Q:** At what point before the wedding does it start to be assur? **A: R' Pappa in the name of Rava** said, from when he puts the barley into the vat to make the beer for the wedding.
 - **Q:** Is it really mutar after a year? We find that **R' Yitzchak the son of R' Mesharshiya** went to goy's house more than a year after his son's wedding and the goy made a party in honor of the wedding, and he heard the goy thank his god for having brought him this prestigious guest, and **R' Yitzchak** therefore did not eat!? **A:** The case of **R' Yitzchak the son of R' Mesharshiya** is different, because since he was such a prestigious person it caused the goy to give thanks to his god even more than a year after the wedding.

UKRATEISIM...

- **R' Yehuda in the name of Shmuel** said, Krateisim is the day that Rome won its independence and extended its rule over many lands.
 - **Q:** A Braisa lists the Roman holidays and says the list includes Krateisim and the Roman day of independence. We see they are two different things!? **A: R' Yosef** said, Rome gained its independence twice – once in the days of Cleopatra and once in the days of the Greeks.
 - When **R' Dimi** came from EY he said, the Romans fought 32 battles against the Greeks and could not defeat them until they joined the Yidden in the fight against the Greeks. They made a deal with the Yidden – if the king of the newly conquered areas comes from us, the governors should come from you, and visa-versa. The Romans then sent to the Greeks as follows: until now we have defeated you in battle, now let us defeat you using logic as well. If a person has a pearl and a more precious stone, which should be used as the setting for the other? The Greeks said, the pearl (which is less valuable) should be used as the setting. The Romans asked, what if there is a precious stone and a more precious red stone? The Greeks said, the precious stone should be used as the setting for the red stone. The Romans asked, what if there is a red stone and a Sefer Torah? The Greeks said, the red stone should be used as the base for the Sefer Torah. The Romans said, we now have the Sefer Torah and the Yidden with us, and you therefore must be subordinate to us. For 26 years the Romans kept their deal with the Yidden. After that, they subjected the Yidden to their rule.
 - **Q:** How do we know that they kept their deal for 26 years? **A: R' Kahana** said, when **R' Yishmael the son of R' Yose** became sick, the **Rabanan** asked him to teach them 2 or 3 things from his father. He told them: 180 years before the Churban of the Second Beis Hamikdash, the evil kingdom of Rome forced its rule over the Yidden; 80 years before the Churban the **Rabanan** were goizer tumah on chutz laaretz and on glass keilim; and 40 years before the Churban the Sanhedrin removed itself from the Azarah and went and sat in the “Chanus”. **R' Yitzchak bar Avdimi** said, the importance of this last fact is to teach that from that time they no longer judged cases of knas.
 - **Q:** How can we say that they no longer judged cases of knas? **R' Yehuda in the name of Rav** said that **R' Yehuda ben Bava** is praised for making sure that the halachos of knas did not become batul. This happened when the Romans enacted that semicha may not be done, and threatened that the one who gets semicha, the one who gives it, the city in which it is given, and all cities within its

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techum will be put to death and destroyed. **R' Yehua ben Bava** took five talmidim – **R' Meir, R' Yehuda, R' Shimon, R' Yose, and R' Elazar ben Shamu'ah**, and **R' Avya** said he also took **R' Nechemya**, and gave them all semicha in a place far from any city, and had them all run away, but he remained there and was killed by the Romans. Now, these Chachomim lived well after the Churban and we see that they continued to judge cases of knas!? **A: R' Nachman bar Yitzchak** said, change the statement of **R' Yishmael** to say that they moved so that they could no longer judge capital cases, not cases of knas. The reason they no longer wanted to judge capital cases is that there were many murderers, and they could no longer judge them all. They said, it is better for them to leave their place, which based on a pasuk would make them unable to judge capital cases, than to stay and not judge the cases they were supposed to judge.

-----Daf 9-----

- **Q:** The Gemara quoted **R' Yishmael the son of R' Yose** who said that the Romans began to rule over EY 180 years before the Churban of the Second Beis Hamikdash. The Gemara now asks, was it only 180 years before the Churban? **R' Yose b'Rebbi** taught a Braisa that suggests that Roman rule was for 206 years!? **A:** As was said earlier, for 26 years they kept their deal to allow the Yidden to rule over themselves. Therefore, it was only 180 years that they subjected the Yidden to their rule, and that is what **R' Yishmael** was referring to.
 - **R' Pappa** said, if a Tanna is uncertain as to exactly how many years it is since the Churban (they would certainly know how many hundreds of years, but may be uncertain as to the number after the hundreds), he should take the number used in contracts (which was based on years beginning 380 years before the Churban) and add 20 to the number, and he will then get how many years (again, for the number after the hundreds) it has been since the Churban (e.g. if the contract date used this year is 415, we can add 20 to the 15 to get 35, and we can know that after the hundreds, the number of years since the Churban will be 35). The reverse is true as well – if a scribe does not remember the years of the date to be used in the document (the years after the hundreds), he can ask how many years it has been since the Churban, and can then subtract 20 from that.
 - The **Yeshiva of Eliyahu** taught a Braisa that says, the world will exist for 6,000 years. The first 2,000 years there was nothing (no Torah), the next 2,000 were of Torah, the third 2,000 years should have been the days of Moshiach, but because of our aveiros we have already lost many of those years.
 - **Q:** When were these 2,000 years of Torah? It could not have begun at Matan Torah, because that happened in the year 2448, which would mean these 2,000 years go well beyond the start of the third set of 2,000 years!? **A:** They began from the time referred to in the pasuk of “v'es hanefesh asher asu b'Charan”. We have a tradition that Avrohom was 52 years old at that time. This was 448 years before Matan Torah.
 - **R' Pappa** said, if a Tanna is uncertain as to exactly how many years it is since the beginning of the third set of 2,000 years, i.e. since the Year 4,000, (they would certainly know how many hundreds of years, but may be uncertain as to the number after the hundreds), he should take the number used in contracts and add 48 to the number, and he will then get how many years (again, for the number after the hundreds) it has been since the start of this time period (e.g. if the contract date used this year is 600, we can add 48 to the 00 to get 48, and we can know that after the hundreds, the number of years since this time period has begun is 48). The reverse is true as well – if a scribe does not remember the years of the date to be used in the document (the years after the hundreds), he can ask how many years it has been since the beginning of this time period, and can then subtract 48 from that.
 - **R' Huna the son of R' Yehoshua** said, if someone does not know what year in the shmitta cycle it is, but knows how many years it is since the Churban, he should add one year to the number of years since the Churban and divide that number by 7. The remainder left after the division is the number of years into the shmitta cycle. (The Gemara gives a longer way of dividing by 7. It says to take 2 years for every

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hundred and add that onto the number after the hundreds, and to then divide that sum by 7. It is essentially the same as simply dividing by 7, but is easier to do that math in one's head).

- **R' Chanina** said, if after 400 years from the Churban someone offers to sell you a piece of land in EY, even if it is worth 1,000 dinar and he is offering to sell it to you for a dinar, do not buy it (because Moshiach will be coming then and the land will return to the heirs based on the Shevatim, so the buyer would be wasting a dinar).
 - A Braisa says, if after the Year 4,231 (from Creation) someone offers to sell you a piece of land in EY, even if it is worth 1,000 dinar and he is offering to sell it to you for a dinar, do not buy it.
 - The difference between the Braisa and **R' Chanina** is 3 years – the Braisa's time is 3 years later than that of **R' Chanina**.