



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

Avodah Zarah Daf Vuv

- **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 iveir 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.

- 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.