



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

### Avodah Zarah Daf Ches

#### MISHNA

- The following are the holidays of the goyim (that are subject to the halachos of the previous Mishnayos): Kalenda, Sitarnura, Kratesim, 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 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' Chanah 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 "l'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* mafris" (with "makrin" written in the singular form, which can be read as "mikeren").
- **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, Krateisim, 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.
- 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 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.