



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

Avodah Zarah Daf Yud Aleph

- Unkelus bar Klonimus became a ger. The Caesar sent a group of soldiers to capture him. He interested them by telling them pesukim, and they too converted. The Caesar then sent another group and told them not to say anything to him when they go to get him. Unkelus told them, I will talk to you about mundane matters (not religion). He told them, the lower level officers hold the torch for the higher level, who in turn hold the torch for those higher than them, and so on, where at the end, it is the most prestigious officer who holds the torch for the king. Would the king hold the torch for the regular people? They said, of course not. Unkelus said, we see from a pasuk that Hashem actually held the torch for the Yidden! This group went and converted as well. The Caesar then sent a third group and told them, do not engage in any conversation with him. As they were taking him they passed a mezuzah, and he stretched out his hand to touch it. He asked them, can you explain what this mezuzah is? They said, you explain. He said, the way of the world is that a human king sits inside the palace and has guards on the outside protecting him. Hashem is not like that – He has His servants (the Yidden) inside the houses and He protects them from the outside. This group then went and converted as well. The Caesar decided not to make any more attempts to capture him.
- The pasuk says that Rivka was told “shnei goyim b’vitneich”. **R’ Yehuda in the name of Rav** said, this can be read as “geyim”, and refers to Antuninus (who came from Esav) and **Rebbi** (who came from Yaakov), who were extremely wealthy and were always able to afford to have all types of food, even those that were entirely out of season in the place that they were.

YOM HALEIDA V’YOM HAMISA

- **Q:** The Mishna seems to say that **R’ Meir** considers it to be a religious holiday whether they burn the king’s possessions or not. That would suggest that **R’ Meir** holds that the burning of the king’s possessions is not considered to be a religious service, whereas the **Rabanan** hold that it is. However, a Braisa says that we even burn the possessions of a Jewish king when he dies. Now, if it was considered to be a religious act of the goyim, we would not be allowed to do that!? **A:** Rather, all agree that it is not a religious service, but is rather a display of prestige for the king who has died. **R’ Meir** holds that whether or not they make this display of honor, the day of his death is a religious event. The **Rabanan** hold that it is only when the king is prestigious enough to accord this honor that the day of his death becomes a religious event for avoda zara.
 - The Gemara quoted the Braisa that says that we even burn the possession of a Jewish king that has died. The Braisa continues and says that we do the same for a Nasi that has died. What do they burn? They burn his bed and the keilim that he used. When **R’ Gamliel Hazaken** died, Unkelus the ger burned 70 maneh of Tzuri for him.
 - **Q:** The Braisa just said that we burn his bed and his keilim, so why did he burn money!? **A:** It means he burned items that had a value of 70 maneh.
 - **Q:** Another Braisa says that they would disable animals as a way of honoring the king’s death as well, so why does the earlier Braisa not say that? **A: R’ Pappa** said, this refers to his personal horse that he rode on, which is included in what the earlier Braisa said.
 - **Q:** The Braisa is not only talking about his horse, because a Braisa says that we cannot disable an animal for this purpose if it will lead to the animal becoming a treifa (which would make it assur to eat). This can’t be referring to a horse, because a horse is anyway assur to eat!? **A: R’ Pappa** said, this Braisa is referring to the calf that would pull the king’s wagon.

YOM TIGLACHAS ZIKANO

- **Q:** What does the Mishna mean to say? Does it mean the holiday is on the day that he shaves his beard and leaves over the lock of hair in the back, or does it mean to say that the holiday is both, on the day he shaves his beard and the day that he cuts off that lock in the back? **A:** There are two Braisos, one says that the holiday is on the day that he shaves his beard and leaves over the lock of hair in the back, and the other says that the holiday is both, on the day he shaves his beard and the day that he cuts off that lock in the back.
- **R' Yehuda in the name of Shmuel** said, there is another Roman holiday that is not listed in the Mishna. Once in 70 years they would have a healthy person (an actor to portray Esav) and have him ride on the shoulder of a lame person (who represented Yaakov, and this showed that Esav ruled over Yaakov – Rome ruled over the Yidden). They would dress the healthy person in the clothing of Adam Harishon and would put the peeled face skin of **R' Yishmael** on his head. They would hang a precious stone around his neck and cover his feet with red stones and make announcements claiming that Yaakov was wrong in saying that the Yidden would be redeemed, and that Yaakov was a cheat and gained nothing from his cheating. They would end and say, that woe is to the Romans when the Yidden do arise.
 - The reason this was not listed in our Mishna is because our Mishna only listed holidays that take place every year.
- **Q:** The Mishna lists the Roman holidays. What about the Persian holidays? **A:** Mutardei, Turiskei, Muharankei, and Muharein.
- **Q:** What are the holidays of Bavel? **A:** Muharankei, Aknisei, Bachnunei, and the Tenth of Adar.
- **R' Chanan bar R' Chisda in the name of Rav** (others say it was **R' Chanan bar Rava in the name of Rav**) said, there are 5 temples of idol worship that are permanent, and he goes on to list them. **R' Dimi** added two others. **R' Chisda** explained to **R' Chanan bar R' Chisda**, that this means they worship the avoda zara the entire year, so it is forever assur to deal with them in the ways detailed in the earlier Mishna.
- **Shmuel** said, in galus it is only assur to deal with them on the actual day of the holiday.
 - **Q:** We find that **R' Yehuda** allowed **R' Brona** to buy wine from them and **R' Gidal** to buy wheat from them on the Holiday of Merchants (even on the day of the holiday itself)!? **A:** The Holiday of the Merchants is not something that necessarily takes place every year. Therefore, it is not given the status of a religious holiday on which we may not transact business with them.

MISHNA

- If the people in a city have a religious holiday that they are observing, it is still mutar to transact with the goyim outside the city who are not observing that day. If the people outside a city have a religious holiday that they are observing, it is still mutar to transact with the goyim inside the city who are not observing that day.
 - What is the halacha with regard to going to a city where a holiday is being observed? If the road to that place only leads to that place, it is assur to go. If the road can be used to go other places, it is mutar.

GEMARA

- **Q:** What is considered to be “outside the city”? **A: Reish Lakish in the name of R' Chanina** said, even the market of Azza, which is right outside of Azza, is considered to be “outside the city”. **Others** said that **Reish Lakish** asked **R' Chanina** whether the market of Azza, which is so close to the city, is still considered to be outside the city. **R' Chanina** said, have you never gone to the city of Tzur and seen a Yid and a goy sharing a single stovetop for their respective pots of food and yet the **Rabanan** were not concerned (even though they were so close to each other). Similarly, they would not be concerned and would allow a Yid to transact with the market of Azza on a day when there is a holiday being observed in Azza, even though they are so close to each other.
 - **Q:** What did **R' Chanina** mean to say that the **Rabanan** were not concerned in the case of the two pots right next to each other? **A: Abaye** said they were not concerned for the issur D'Oraisa of neveila, that maybe the goy put some neveila into the Yid's food, which would make the comparable case to mean that the **Rabanan** were likewise not concerned that the money the Yid would get from the marketplace of Azza would be the

money of actual avoda zara (which would also be an issur D'Oraisa). **Rava** said he meant that they were not concerned for the issur D'Rabanan of "bishul akum", which would make the comparable case to mean that they were not concerned regarding the issur D'Rabanan of dealing with them on their holiday (but they would be concerned for a true issur D'Oraisa). **Rabbah bar Ulla** said that he meant that they were not concerned that some of the goy's food splashed into the Yid's food (it is unlikely to happen, and even if it did, the small amount would become batul in the Yid's food, but they would be concerned for a true issur D'Rabanan), which would make the comparable case to mean that they were not concerned with the Yid transacting with them on the days *preceding* the holiday (but would be concerned for allowing a Yid to transact in the Azza marketplace on the holiday itself).