



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

Avodah Zarah Daf Chuf

MISHNA

- [The Hagaos Hagra delete this entire bracketed statement: We may not make jewelry for avoda zara – things like chokers, nose rings, or rings. **R' Eliezer** says, if he will be paid, it is mutar.]
- We may not sell to goyim things that are still attached to the ground. However, we may sell these items to them once they have been cut from the ground. **R' Yehuda** says, we may sell them things that are attached to the ground if it is sold on condition that they will be cut down.

GEMARA

- **Q:** How do we know this halacha (regarding items attached to the ground)? **A: R' Yose bar Chanina** said, the pasuk says "lo sichaneim", which we darshen to mean that one should not give a goy a holding in land.
 - **Q:** That pasuk is used to teach that one should not be complimentary of a goy!? **A:** For that drasha the pasuk should have said "lo sichuneim". The fact that it says "sichaneim" allows us to darshen both drashos.
 - **Q:** The pasuk is needed for a drasha that one should not give a present to a goy!? **A:** For that drasha the pasuk should have said "lo sechineim". The fact that it says "sichaneim" allows us to darshen all the drashos. In fact a Braisa explicitly learns all three drashos from this pasuk.
 - Whether a Yid may give a present to a goy is actually the subject of a machlokes. There is a Braisa where **R' Meir** says that a neveila may be given or sold to a goy or a ger toshav. **R' Yehuda** says it may be given to a ger toshav or sold to a goy. We see a machlokes whether or not something may be given to a goy.
 - The Braisa quoted above said one drasha of the pasuk that one should not be complimentary of a goy. This supports **Rav**, who says that it is assur to say "Look how beautiful that non-Jewish woman is".
 - **Q:** A Braisa says that **R' Shimon ben Gamliel** said "mah rabu maasecha Hashem" when he once saw a beautiful non-Jewish woman!? **A: Rav** would say that **R' Shimon** praised Hashem for creating a beautiful person. He did not compliment the woman.
 - **Q:** A Braisa learns from the pasuk of "v'nishmarta mikol davar rah" that it is assur to look at a woman altogether, and is even assur to look at a woman's clothing!? **A: R' Shimon** encountered the woman by surprise, as they both approached a corner from different angles. Had he seen her coming, he would have known not to look at her.
 - **R' Yehuda in the name of Shmuel** said it is assur to look at a woman's clothing even if it is hanging on a wall (and she is not wearing it). **R' Pappa** said, this is only if he knows the woman who wears this clothing. **Rava** said, the words of the Braisa suggest like **R' Pappa** says.
 - **R' Chisda** said, this is only if it is old clothing that he once saw her wear. If it is new clothing that he has never seen her wear, it is not assur. This must be true, because if not, how do we give women's clothing to a tailor to complete? The Gemara says this is no proof, because we find that a farmer may physically bring about

the mating of animals and we are not concerned that this will cause him to have improper thoughts, since this is being done in his line of work. The same would be for a tailor.

- The Braisa said that the Malach Hamaves stands on top of a dying person with his sword outstretched. This scares the person and causes his mouth to open. The Malach then lets a drop of poison into the person's mouth. This poison causes him to die, causes his body to rot, and causes his face to change color.
 - **Q:** This seems to argue on the father of **Shmuel**, who said that the Malach Hamaves told him that if he was not concerned for the honor of people, he would totally rip open the area of the neck as is done by the slaughter of an animal. This shows that he kills by slaughtering!? **A:** It may be that the poison cuts the trachea and esophagus.
 - The Braisa supports **R' Chanina bar Kahana**, who said that in the yeshiva of **Rav** they said that if one wants that his meis should not rot, he should turn the meis over onto his face (which would stop the spread of the poison, and would therefore prevent the rotting).
- A Braisa says, the pasuk of "v'nishmarta mikol davar rah" teaches that a person should not have impure thoughts by day which then cause him to become tamei at night. From here **R' Pinchas ben Yair** said, learning Torah brings to being careful, which brings to zrizus, which brings to cleanliness, which brings to prishus, which brings to purity, which brings to chasidus, which brings to humility, which brings to yiras cheit, which brings to kedusha, which brings to ruach hakodesh, which brings to techiyas hameisim. Chassidus is greater than them all, as the pasuk says "az dibarta bichazon lachasidecha".
 - This argues with **R' Yehoshua ben Levi**, who said that humility is the greatest of them all.

EIN MOCHRIN LAHEN...

- A Braisa says, **R' Yehuda** says we may sell to them a tree on the condition that it be chopped down, and he must make sure that it then gets chopped down. **R' Meir** says we only sell them a tree that is already chopped down. **R' Yehuda** says we sell them unripe grain on the condition that it be cut down, and he must make sure that it then gets cut down. **R' Meir** says we only sell them unripe grain that is already cut down. **R' Yehuda** says we may sell them standing grain on the condition that it is then cut, and he must make sure that it is then cut. **R' Meir** says we may only sell them grain that has already been cut.
 - All these cases are necessary to be stated. If we would only say the case of the tree we would say it is only there that **R' Meir** says it must be cut beforehand, because he loses nothing by leaving it attached to the ground and we are therefore concerned that he will leave it attached to the ground. However, in the case of the grain we would say that he would agree that since it will get damaged if left in the ground we can even sell it to him on a condition that he cut it. If we did not state the case of the unripe grain we would say that in that case since the benefit of leaving it attached to the ground is apparent, maybe **R' Yehuda** would agree that selling it on a condition would not be allowed. If we would only say the case of the unripe grain, we would say that it is only there that **R' Meir** doesn't allow sale on a condition to cut it, because we are concerned that he will not cut it, but in the other cases we would say that he agrees with **R' Yehuda**.

- **Q:** What is the halacha if a Yid sells an animal to a goy on the condition that the animal be shechted? Maybe it is only in the above cases that **R' Yehuda** would allow a sale on a condition, because the items remain in the field of the Yid, and he will therefore see to it that they get cut down, but in the case of an animal, where it is taken into the goy's reshus, maybe he would agree that we can't sell on a condition, out of concern that the goy will not shecht it? Or maybe there is no difference and **R' Yehuda** would allow it in the case of the animal as well? **A:** A Braisa says that **R' Yehuda** allows a Yid to sell an animal to a goy on the condition that it be shechted, and he has to then make sure that it gets shechted. **R' Meir** says that we may only sell him an animal that was already shechted.