



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

Avodah Zarah Daf Chuf Beis

- There was a Yid and a goy who together accepted the sharecropping of a field. The goy worked the field on Shabbos and the Yid worked it on Sunday. This arrangement was presented to **Rava** and he allowed it. **Ravina** asked **Rava**, a Braisa says that such an arrangement may not be done unless it was entered into at the time the sharecropping agreement was entered into!? **Rava** became embarrassed. It then became known that this arrangement had been entered into at the time of the sharecropper agreement. Therefore, **Rava's** ruling was correct.
 - **R' Geviha of Kasil** said, the case presented was where the Yid and goy arranged that the goy should get the fruits of the years of orlah and the Yid would get the fruits after the years of orlah. It was that case that was brought to **Rava**, and he permitted it.
 - **Q:** How can this have been the case when **Ravina** asked from a Braisa that discusses working on Shabbos!? **A: Ravina** taught the Braisa to support **Rava's** ruling, because it shows that when an arrangement is made at the onset, it is permitted.
 - **Q:** This can't be, because we are told that **Rava** became embarrassed!?
A: That actually never happened.
 - **Q:** What is the halacha if the Yid and the goy never made an agreement with regard to Shabbos and they are now ready to divide the profits – can the Yid not say anything and simply take half the profits or must he make some concession to account for Shabbos?
A: The Braisa said that it is mutar if they made the arrangement initially. This suggests that if no arrangement was made it would be assur.
 - **Q:** The Braisa continued and said that if at the time of division of profits they specifically say that the goy will take the Shabbos profits and the Yid will instead get the profits of a different day, it is assur. This suggests that if nothing at all is said it would be mutar!? **A:** Rather, no proof can be brought from this Braisa.

HADRAN ALACH PEREK LIFNEI IDEIHEN!!!

PEREK EIN MAAMIDIN -- PEREK SHEINI

MISHNA

- We may not leave animals in the stables of an inn owned by a goy, because they are suspected regarding bestiality. We may also not seclude women with a goy, because they are suspected regarding zenus. We may not even seclude a Jewish man with them, because they are suspected regarding murder of Jews.

GEMARA

- **Q:** A Braisa says, we may buy animals from goyim even if we intend to use these animals as a korban, and we are not concerned that the goy was mezaneh with the animal or that he designated it or used it for avoda zara. Now, we can understand why we don't have the concern regarding avoda zara, because if he had designated it or used it for avoda zara he would not sell it to a Yid. However, why is there no concern for bestiality? **A: R' Tachlifa in the name of R' Shila bar Avina in the name of Rav** said, a goy would not be mezaneh with his own animal, out of concern that he would cause it to be unable to produce offspring.
 - **Q:** That makes sense why we could buy a female animal from them, but why can we buy a male animal from them? **A: R' Kahana** said, bestiality between a man and a male animal causes the animal to become weak, and therefore a goy would not do that to his own animal.

- **Q:** A Braisa allows purchasing an animal from the goy's shepherd. Now, since it is not the shepherd's animal, why are we not concerned for bestiality? **A:** He is afraid to be mezaneh with the animal, because if he were to be caught he would lose his money.
 - **Q:** If so, why does a Braisa say that it is assur to give an animal to be cared for by a non-Jewish shepherd (because of lifnei iver for bestiality)? We should say that he would be afraid to be mezaneh with the animal for this reason!? **A:** He is afraid of a goy finding out, because he knows that all goyim engage in bestiality and therefore may end up finding out. He does not know that Yidden know that goyim act in this way, and therefore he is not afraid that the Yid will find out.
- **Q:** We should not be allowed to buy male animals from female goyim out of concern that she was mezaneh with it!? **A:** She is scared to do that with the animal, because the animal would then follow her around and people would realize that she must have been mezaneh with this animal.
 - **Q: R' Yosef** taught a Braisa that says that a widow may not have a dog (out of fear that she will be mezaneh with it) and may not host the talmidim (for fear of zenus with them). Now, based on what we just said, there should only be a concern with the talmidim, but with the dog, since if she is mezaneh with it, it will cling to her and people will find out, she would not be mezaneh!?! **A:** She is not concerned if the dog clings to her, because people will say it is clinging to her because she threw it a piece of meat (others animals don't eat meat and therefore any clinging to her would be because she was mezaneh with it).
- **Q:** Why can't we leave female animals in the stables of an inn owned by a goy (which a Braisa had said is assur)? **A: Mar Ukva bar Chama** said, it is because a goy is often found by his friend's wife. At times he will go to visit her and she won't be there, and he will see the Yid's animal and be mezaneh with it. **A2:** Even if he finds her there he will choose to be mezaneh with a Yid's animal rather than the woman, as we have been taught elsewhere, and as **R' Yochanan** has said that the snake put an impurity into Chava that caused that people should have the desire for things that are assur – like bestiality.
 - **Q:** If so, why doesn't this impurity affect Yidden as well? **A:** Yidden were rid of this impurity when they stood at Har Sinai. Goyim were not there and therefore continue to have the impurity.
- **Q:** Are we allowed to leave birds at the inn of a goy or is there a concern for zenus with birds as well? **A:** We have learned that **R' Yehuda in the name of Shmuel in the name of R' Chanina** said that he saw a goy buy a bird, be mezaneh with it, strangle it, roast it, and then ate it. We see that zenus is even a concern by birds as well.