



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

Avodah Zarah Daf Chuf Tes

- A Braisa says, after bloodletting a person should not eat milk, cheese, onions, or cress. If one did eat these things, **Abaye** says he should take a revi'is of vinegar and a revi'is of wine, mix them together and drink the mixture.
 - **R' Yehoshua ben Levi** said, we may fix a dislocated heart cartilage on Shabbos. The Gemara tells of the medicine that is needed to get this done. The Gemara says this same medicine heals different conditions depending on what it is mixed in (wine, water, or beer). The Gemara also describes the different ways that a number of Amora'im made this medicine.
- A Braisa says, 6 things heal a sick person and totally rid him of the sickness: cabbage, beets, "sisin yevashin", animal stomach, animal womb, diaphragm, some say also small fish – which have the added benefit of increasing and strengthening the person. There are 10 things that bring back a sickness even worse than it was: ox meat, fatty meat, roasted meat, bird meat, roasted eggs, cress, shaving, bathing, cheese, and liver. Some say nuts and others say cucumbers as well.

V'EIN MESTAPRIN MEYHEN B'CHOL MAKOM

- A Braisa says, if a Yid takes a haircut from a non-Jewish barber, he should look in a mirror when it is being done (which will prevent the goy from trying to kill him). If a Jewish barber is giving a haircut to a goy, he must stop cutting when he gets near the hair that is left growing for the avoda zara.
 - **Q:** If he is in the reshus harabim, why does he need to look into a mirror? And, if he is in private, what does it help to look into a mirror!? **A:** The Braisa is discussing where he is in private. However, if he looks in the mirror as if he is concerned for his appearance, the goy will think he is a prestigious person and will be afraid to kill him.
 - **R' Chana bar Bizna** took a haircut by a goy outside the city of Neharda'ah. The barber told him "Your throat is enticing for my razor!" **R' Chana** said, I deserve that for not listening to **R' Meir**.
 - **Q:** It wasn't just **R' Meir** that he didn't listen to, because the **Rabanan** also said it is assur in private!? **A:** He felt that since it was done in a place where people pass by, although not constantly, it was not considered to be in private.
 - **Q:** How far away from that hair must the Yid stop cutting? **A:** **R' Malkiya in the name of R' Ada bar Ahava** said, he must stop 3 fingerbreadths away in each direction.

MISHNA

- The following items of goyim are assur and are assur b'hana'ah: their wine, vinegar that they owned when it was still wine, "Hadriyani" earthenware, and animal skins that were cut at the place of the heart. **R' Shimon ben Gamliel** says, if the cut is round it is assur (it was done for avoda zara), but if it was straight, it is mutar.
 - **R' Akiva** says, meat that is being brought into a place of avoda zara (but had not yet entered) is mutar. Meat that leaves such a place is assur, because it is considered like "zivchei meisim".
 - It is assur to do business with goyim who are on their way to avoda zara, but is mutar to do so with goyim who are on their way back home.
- **R' Meir** says, the leather flasks of goyim and their earthenware jugs, into which a Yid put wine, the wine is assur and is assur b'hana'ah. The **Chachomim** say it is not assur b'hana'ah.
 - **R' Meir** says, the grape seeds and grape peels of goyim are assur and are assur b'hana'ah. The **Chachomim** say, the moist ones are assur, but the dry ones are mutar.

- **R' Meir** says, the fish fats and the Beis Unyaki cheese of goyim are assur and are assur b'hana'ah. The **Chachomim** say they are not assur b'hana'ah.
 - **R' Yehuda** said, when **R' Yishmael** and **R' Yehoshua** were travelling, **R' Yishmael** asked **R' Yehoshua**, why are the cheeses of a goy assur? **R' Yehoshua** said, it is because they use the rennet (curdled milk from the stomach of an unweaned calf, which is used to make cheese) of a neveila. **R' Yishmael** asked, they have said that a Kohen may even drink the rennet of an Olah (which is more stringent than a neveila), and although the other **Chachomim** did not agree, they did agree that it is only assur D'Rabanan!? **R' Yehoshua** said, the reason the cheese of a goy is assur is because they use the rennet of a calf used for avoda zara. **R' Yishmael** said, if that is true, it should even be assur b'hana'ah!? **R' Yehoshua** changed the topic of the conversation by asking **R' Yishmael**, how do you read the pasuk in Shir Hashirim – is it “ki tovim dodecha (in the masculine form, referring to Hashem) miyayin” or is it “ki tovim dodayich (in the feminine form, referring to Klal Yisrael) miyayin”. **R' Yishmael** said, I read it in the feminine form. **R' Yehoshua** said that is incorrect, as can be proven from the next pasuk which says “l'reyach shimanecha tovim”, which is stated in the masculine form.

GEMARA

- **Q:** How do we know that wine poured to avoda zara is assur? **A: Rabbah bar Avuha** said, a pasuk makes a hekesh from a korbon of avoda zara to the wine of avoda zara. We learn that just as the korbon is assur b'hana'h, so too the wine is assur as well.
 - **Q:** How do we know that the korbon is assur b'hana'ah? **A:** A pasuk compares the korbon of avoda zara to the dead. This teaches that just as a meis is assur b'hana'ah, the korbon of avoda zara is as well.
 - **Q:** How do we know that a meis is assur b'hana'ah? **A:** We learn a gezeira shava on the word “sham” from eglah arufah to the pasuk of “vatamas sham Miriam”. This teaches that just as an eglah arufah is assur b'hana'ah, a meis is as well.
 - **Q:** How do we know that an eglah arufah is assur b'hana'ah? **A: R' Yannai's** yeshiva said, the pasuk regarding eglah arufah says “kapara” like it does for kodashim.

V'HACHOMETZ SHEL OVDEI KOCHAVIM SHEHAYA MITCHILASO YAYIN

- **Q:** Since it was wine it seems obvious that it should be assur? Why would we think that the change to vinegar removes the issur of the wine? **A: R' Ashi** said, the Mishna is coming to teach that if we give our vinegar to a goy to watch it does not need to be given with a double seal. The reason is that he will not use it to pour to his avoda zara (since it is not wine), and since it does have one seal, he will not bother to switch it out for his own vinegar (which was initially wine and is therefore assur) and then forge a new seal.
- **R' Illa'ah** said, we have learned that cooked wine that a goy has, that was in his hands before it was cooked, is assur.
 - **Q:** This seems obvious!? Why would we think that a later cooking removes the issur on the wine!? **A: R' Ashi** said, the Braisa is teaching that if we give our cooked wine to a goy to watch it does not need to be given with a double seal. The reason is that he will not use it to pour to his avoda zara (since it is cooked wine), and since it does have one seal, he will not bother to switch it out for his own wine and then forge a new seal.
 - A Braisa says, the cooked wine of a goy (the goy cooked the wine) and the “aluntis” (a mixture in which wine is used) of a goy are assur. However, if a goy has aluntis that he bought ready made from a Yid, it is mutar.
 - **Q:** What is “aluntis”? **A:** A Braisa regarding Shabbos says “aluntis” is made of old wine, clear water and balsam – used to cool a person down after going to the bathhouse.