

3 Adar 5778  
Feb. 18, 2018



Avodah Zarah Daf 34

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

***Vessels of Idolaters –  
Nesech and Chametz***

Mereimar taught: All colors of these vessels are permitted.

The *Gemora* asks: Why is this different than the law regarding Pesach? They asked Mereimar: What is the law regarding using these vessels on Pesach (*if they had been used for chametz*)? The green ones are definitely prohibited, as they are mixed with aluminous earth, which is very absorbent; the inquiry is with respect to the white and black ones. And if they have cracks, they certainly absorb, and may not be used on *Pesach*. What is the *halachah* regarding those that are smooth?

Mereimar answered: I observed that such vessels sweat, and since they sweat (*they are obviously porous*) they certainly absorb and are therefore forbidden (*and cannot be kashered*). This is because the Torah testified that the flavor absorbed in an earthenware vessel can never leave its walls.

The *Gemora* asks: But why then should this be different than *nesech* wine concerning which Mereimar taught that all glazed vessels are permitted? And should you answer that *chametz* (*on Pesach*) is forbidden by Biblical law, whereas *nesech* wine is merely a Rabbinic prohibition (*and we can therefore*

*rule leniently*); but surely the principle has been established that whatever law is instituted by the Rabbis is enacted in the manner of a Biblical law!?

The *Gemora* answers: The difference is that regarding *chametz*, the use of the vessel is with hot things (*and due to the substantial amount of flavor absorbed, it cannot be purged*); while regarding *nesech* wine, it is only used for cold.

Rabbi Akiva arrived in the city of Ginzak. He was asked if someone fasts for a few hours, is that regarded as a fast. They also asked him regarding earthenware jugs of idolaters that were used to store wine, if the jugs are permitted to be used or forbidden. A third question was asked to him: What garments did Moshe wear when he was performing the service during the seven days of the Mishkan’s consecration. He didn’t have any answer to these inquiries. He went to the *Beis Medrash* and they told him that one may fast for hours and if he completes the fast, he says *aneinu* during his prayer. The jugs of idolaters are permitted after twelve months (*for the taste of the nesech wine has dissipated by then*) and Moshe served while wearing a white linen garment. Rav Kahana taught that his cloak did not have a hem (*so he should not be suspected of concealing jewels or money from the Mishkan there*). (33b – 34a)

***Grapes***



The *Gemora* cites a *braisa*: Grape seeds and grape peels of idolaters are forbidden while moist, but permitted when dry.

Rav Yehudah explained in the name of Shmuel: They are considered moist during the first twelve months and dry after the twelve months.

It has been stated: Rabbah bar bar Chanah said in the name of Rabbi Yochanan: When they are forbidden, the prohibition extends even for benefit, and when they are permitted, they are permitted even for consumption.

Rav Zevid said: Sediment of wine of Arameans are permitted after twelve months.

Rav Chaviva the son of Rava said: Jugs of idolaters are permitted after twelve months.

Rav Chaviva said: Travellers' leather flasks are permitted after twelve months (*for they are used to transport wine over long distances*).

Rav Acha the son of Rav Ikka said: Grape seeds and grape peels of Arameans are permitted after twelve months.

Rav Acha the son of Rava said: Those red or black jugs are likewise permitted after twelve months. (34a – 34b)

### **Muryas**

The *Gemora* cites a *braisa*: *Muryas* (*fish oil mixed with pieces of the innards of fatty fish*) made by an expert is permitted (*for he does not mix wine into it*). Rabbi

Yehudah ben Gamliel said in the name of Rabbi Chanina ben Gamliel: *Chilak* prepared by an expert fisherman is likewise permitted (*for he removes the non-kosher fish that were caught*).

Avimi the son of Rabbi Avahu taught a *braisa* that *muryas* of an expert is permitted He had taught it, and he explained it that only the first and second times (*that the innards are put in*) are they permitted, but the third time, they are forbidden. This is because the first and second time, there is quite a lot of fat and require no additive of wine; however, after then, wine is put into it (*to counteract the odor*).

The *Gemora* records an incident: Once a ship loaded with *muryas* reached the port of Acco. Rav Acha of Acco placed a guard by it (*to ensure that no wine was mixed into it*). Rava said to him: And who watched the ship until now? Until now, he replied, there was no reason to be concerned as to the mixing of brine with wine, for a *kista* (*measurement*) of *muryas* costs a *luma* while a *kista* of wine costs four *lumas* (*and it would not be beneficial for the idolater to mix wine into it*).

Rabbi Yirmiyah said to Rabbi Zeria: Might they not have come by Tyre, where wine is relatively cheap?

He replied: There are whirlpools and melted snow there (*so the ships cannot go close there*). (34b)

### **Cheese**

Rabbi Shimon ben Lakish said: The reason why cheese from Beis Unayki has been forbidden from benefit (*according to Rabbi Meir in our Mishna*) is because the majority of calves of that place are slaughtered for the sake of idolatry.



*should the cheese be forbidden – even if the calf was slaughtered for the sake of idolatry?]*

He replied: May your fortune be raised for you; but in our case we assume that he declares that he worships the idol with the completion of the slaughtering. (34b)

The *Gemora* asks: Even if it were the minority, it would still be forbidden, since Rabbi Meir always takes the minority into consideration!?

The *Gemora* answers: By saying that the majority of calves are slaughtered for the sake of idolatry, that means that there is only a simple minority that are not slaughtered for the sake of idolatry; but were only a minority of calves slaughtered for the sake of idolatry, seeing that there would have been a majority of calves not slaughtered for the sake of idolatry - to which would have to be added all other types of animals that are not slaughtered for idolatry - it would emerge that it is but a minority of a minority (*of animals slaughtered for the sake of idolatry*), and even Rabbi Meir does not take this type of minority into consideration.

Rabbi Shimon ben Elyakim asked Rabbi Shimon ben Lakish: What does it matter if they are slaughtered for the sake of idolatry, seeing that you yourself permit something similar!? For it has been stated: If one slaughtered an animal with the intention of sprinkling its blood to an idol, or to burn its fat idolatrously, Rabbi Yochanan said: The animal is forbidden for use, as in his opinion, the one sacrificial service is to be connected with the other service, for he derives from laws regarding things done outside the Temple (idolatry) from those done within (*piggul; a korban whose avodah was done with the intention that it would be eaten after its designated time; and therefore - an idolatrous intention from one service to another renders the animal forbidden for use*). Rish Lakish says that it is permitted. [*So why, according to Rish Lakish,*

## DAILY MASHAL

### Fixing Time for Torah

In accordance with Rashi's comment that the word *kov'im* ("fixing") means "stealing", the Vilna Gaon zt"l explains Rava's statement in Shabos 31a that when a person is brought before the *beis din* on high, he is asked, among other matters, "Did you fix times for Torah?" In other words, did you steal portions of your time to learn Torah? That is, one shouldn't wait for a convenient time to learn but one should seize the time by force.