

7 Adar 5778
Feb. 22, 2018



Avodah Zarah Daf 38

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

BISHUL AKUM

(An Idolater’s Cooking)

POINT BY POINT OUTLINE OF THE DAF

prepared by Rabbi P. Feldman of Kollel Iyun Hadaf,
Yerushalayim

daf@dafyomi.co.il, www.dafyomi.co.il

Rosh Kollel: Rabbi Mordecai Kornfeld

Rav Yosef says: If he (*a gentile - Rashba deletes this from the text*) roasted them, they (*are considered cooked, they*) may be used for *Eruv Tavshilin*. [*Although the Torah prohibits cooking or performing Melachah on Yom Tov in preparation for a weekday, it is permitted mid'Oraisa to cook or perform Melachah on Yom Tov in preparation for Shabbos when Yom Tov falls on Erev Shabbos (Pesachim 46b). The Rabanan, however, prohibited these Melachos unless an Eruv Tavshilin is made on Erev Yom Tov. The Eruv Tavshilin is made as follows: a k'Zayis of cooked food (Beitzah ibid.) is set aside on Erev Yom Tov with the intention to eat it on Shabbos. When setting it aside, one recites the appropriate blessing and then states, "Through this Eruv, we shall be able to bake, cook, and carry out any other necessary preparations for Shabbos on Yom Tov."*]

Version #1 (in Sura - Rav Shmuel bar Rav Yitzchak): *Bishul Akum* does not apply to anything that can be eaten raw.

Version #2 (in Pumbadisa - Rav Shmuel bar Rav Yitzchak): *Bishul Akum* does not apply to anything not proper for a king’s table to accompany bread.

The *Gemora* states: If a gentile made *kisa d’harsena* from them (*fried them in fish oil with flour*), they are forbidden due to *Bishul Akum*.

The *Gemora* asks: What is the difference between these answers?

The *Gemora* asks: This is obvious!?

The *Gemora* answers: They argue about small fish, mushrooms, and porridge. [*Rashi - they are not eaten raw but they are not proper for a king’s table; Rashba - small fish and mushrooms are not eaten raw, but they are not proper for a king’s table. Porridge can be eaten raw, but it is proper for a king’s table.*]

The *Gemora* answers: One might have thought that the primary ingredient is the oil (*and this can be eaten raw*) - Rav Yosef teaches, the primary ingredient is the flour (*which is not eaten raw*).

Rav Asi says: *Bishul Akum* does not apply to small salted fish.

Rav Berona says: If a gentile made a fire in a swamp, the grasshoppers (*that became roasted*) are forbidden.



The *Gemora* asks: What is the case? If one cannot tell whether or not they are from a kosher species, even if a Jew made the fire, they are forbidden!?

The *Gemora* answers: Rather, one can see that they are kosher. They are forbidden due to *Bishul Akum*.

The *Gemora* asks: *Bishul Akum* does not apply in such a case! Rav Chanan bar Ami said: If a gentile singed a head of an animal, a Jew may eat it, even from the tip of the ear (*which gets cooked very easily*). Since the gentile did not intend to cook, only to remove the hair, it is permitted. Also here, he intended to clear the swamp, and not to cook grasshoppers!

The *Gemora* answers: Really, one cannot tell whether they are kosher. A case occurred with a gentile, so the *halachah* was said regarding a gentile.

The *Gemora* had stated: Rav Chanan bar Ami said: If a gentile singed a head of an animal, a Jew may eat it, even from the tip of the ear (*which gets cooked very easily*). Ravina says: Therefore, if a Jew put raw gourds in an oven, and a gentile ignited it in order to dry pegs (*and the gourds became cooked*), they are permitted.

The *Gemora* objects: This is obvious!?

The *Gemora* answers: One might have thought that the gentile intended to cook (*soften*) the peg. Ravina teaches that this is not so. Rather, he intended to harden it, and this is not considered cooking. (38a)

FOOD PARTIALLY COOKED BY GENTILES

Rav Yehudah said: If a Jew left meat on coals, and a gentile turned the meat over, it is permitted.

The *Gemora* answers: What is the case? If the meat would have cooked even had the gentile not turned the meat over, obviously it is permitted!

The *Gemora* answers: It would not have cooked had the gentile not turned it over.

The *Gemora* rejects this: If so, the gentile caused it to be cooked, and it should be forbidden!

The *Gemora* answers: Had the gentile not turned the meat over, it would have cooked in two hours. Because he turned it over, it cooked in one hour; one might have thought that because he hastened the cooking, it is considered *Bishul Akum*. Rav Yehudah teaches that this is not so.

The *Gemora* asks: Rav Assi taught that anything cooked (*by a Jew*) like the food of Ben Drusai (*a thief who used to eat food one third or one half cooked*) is not considered *Bishul Akum* if a gentile finishes cooking it.

The *Gemora* infers from this: If something was cooked less than this amount, if a gentile finishes cooking it, it is *Bishul Akum*!

The *Gemora* answers: That is when the Jew took it off the fire after partially cooking it. [*In Rav Yehudah's case, the Jew left it on the fire. It would have finished cooking by itself.*]

This is support from the following *braisa*: A Jew may leave meat on coals and allow a gentile to turn it over until he (*the Jew*) returns from the Synagogue or Study Hall. A Jew may leave a pot on a stove and allow a gentiles to turn mix it until she returns from the bathhouse or Synagogue.

The *Gemora* asks: If a gentile left meat on coals and a Jew turned it over, what is the law?

Rav Nachman bar Yitzchak answers: We permit when a Jew left meat on coals and a gentile turned it over (*even though*



the gentile finished the cooking), and all the more so it is permitted when the Jew finishes the cooking!

Rabbah bar bar Chanah says: Whether a Jew left meat and a gentile turned it over, or vice-versa, it is permitted; it is forbidden only if the gentile began and finished the cooking.

Ravina says: The *halachah* is: if a gentile lit an oven and a Jew put the bread in, or vice-versa, or if a gentile did both and a Jew stoked the coals (*this increases the heat*), the bread is permitted. (38a – 38b)

FORBIDDEN AND PERMITTED FOODS OF GENTILES

Chizkiyah says: If a gentile salted fish, it is permitted. Rabbi Yochanan says: It is forbidden.

Bar Kapara says: If a gentile roasted an egg, it is permitted. Rabbi Yochanan says: It is forbidden.

The *Gemora* cites another version: Rav Dimi (Chizkiyah and Bar Kapara) says: If a gentile salted fish or roasted an egg, it is permitted. Rabbi Yochanan says: It is forbidden.

People of the house of the *Reish Galusa* (*the executive head of Jew in exile*) inquired: If a gentile roasted an egg, is it permitted?

Rabbi Chiya Parva'ah answers: Yes, because two *Chachamim* permit it, and only one forbids it.

Rav Zevid says: No, for Abaye said that the *halachah* follows Rabbi Yochanan.

The people of the *Reish Galusa's* house were upset that Rav Zevid forbade it. They gave him vinegar to drink, and he died. [Pores Yosef learns: *The people of the Reish Galusa's house gave Rav Zevid vinegar to drink. He was comforted. (They hinted that they accept his ruling. One can drink vinegar under duress. If this were called drinking, we would forbid*

vinegar touched by gentiles, for it can be offered to idolatry. Since they permit the vinegar, this shows that what can be eaten under duress is not considered proper to eat. Likewise, even though one can eat raw eggs under duress, they are not considered proper to eat, therefore, Bishul Akum applies to them.)]

The *Gemora* cites a *braisa*: *Kafrisin* (caper fruit), leeks, *Matalya* (this will be explained), hot water and dried grain of gentiles are permitted. A roasted egg of a gentile is forbidden. Rebbe and his *Beis Din* permitted their oil. The *Gemora* cites a *braisa*: *Matalya* is *Shi'asa* (seeds).

Rabbah bar bar Chanah said: Sixty years ago, they brought from Mizrayim seeds of celery, flax and clover. They soaked them together in warm water until they sprouted. They brought a new container full of water, and soaked clay in it. They stuck the seeds in the clay, and went to the bathhouse; when they came out, the plants were blossoming. They ate them; it cooled them off from their hair (i.e. heads) until their knees.

Rav Ashi either said: That is not true (*they did not grow so quickly*); or he said: Witchcraft caused them to grow so quickly.

The *Gemora* cites a *braisa*: If refuse of dates (*used to make beer*) of gentiles was put in water heated in a big pot of the gentile, it is forbidden. If it was put in a small pot, it is permitted.

The *Gemora* asks: What is considered a small pot?

Rabbi Yannai answers: It is small if the opening is too narrow for a wild bird to enter. [*There is no smaller forbidden food for which there is concern lest the gentile cooked it inside.*]

The *Gemora* objects: Perhaps the gentile cut up a bird, and cooked the pieces inside!



The *Gemora* corrects itself: Rather, it is small if the opening is too narrow for a head of a wild bird to enter.

The *Gemora* asks a contradiction from a *braisa*: Refuse of dates is permitted whether it was put in water heated in a big or small pot.

The *Gemora* answers: [We assume that the pot was not used in the last 24 hours, so any absorbed prohibition is *li'fgam*.]

The *Tanna* of the first *braisa* forbids *Nosen Ta'am li'Fgam* (a prohibition that spoils the taste of the food into which it falls), and the *Tanna* of the second *braisa* permits it.

Rav Sheishes says: Cooked oil of gentiles is forbidden.

Rav Safra disagrees: There is no reason to forbid it! They would not mix in wine. This would make it spoil! We are not concerned for *Bishul Akum*. Oil is normally eaten raw! We are not concerned for forbidden absorptions. *Nosen Ta'am li'Fgam* is permitted!

The *Gemora* asks: Are cooked dates of gentiles forbidden? Surely, sweet dates are permitted. They can be eaten raw! Surely, bitter dates are forbidden. They are eaten only cooked! The question is about medium dates (*that are eaten raw only in pressed circumstances*).

Rav Assi answers: Levi forbids them.

Rav says: *Shesisa'ah* (a cooked dish made with flour of *Kelayos*) is permitted. Shmuel's father and Levi said: It is forbidden.

The *Gemora* qualifies: All agree that if it was made with flour of dried wheat and barley, it is permitted (*vinegar is never added*). All agree that if it was made from lentils and vinegar, it is forbidden (*their vinegar probably came from their wine*). They argue about *Shesisa'ah* made from lentils and water. Shmuel's father and Levi forbid it due to *Shesisa'ah* from lentils and vinegar. Rav does not decree.

The *Gemora* cites an alternative version: All agree that if it was made with lentils, it is forbidden. Even if it was with water, we decree due to lentils and vinegar. They argue about *Shesisa'ah* of wheat and barley. Shmuel's father and Levi forbid it due to *Shesisa'ah* of lentils. Rav does not decree.

Rav says: Barzilai ha'Giladi sent two types of *Shesisa'ah* to David - "u'Se'orim v'Kemach v'Kali u'Ful va'Adashim v'Kali."

In Nehardea, people buy *Shesisa'ah* of gentiles. They are not concerned for the decree of Shmuel's father and Levi. (38b)

FOODS TO WHICH WINE IS ADDED

The *Mishna* states: Preserved foods of gentiles to which wine is often added are forbidden to eat, but one may benefit from them.

Chizkiyah says: This is only if we do not know that wine was added. If we know, one may not benefit from them.

The *Gemora* asks: Why is it different than *Muryas*? One may benefit from *Muryas*, even though most people add wine to it (*it is as if we know that wine was added*)!

The *Gemora* answers: There, the wine merely nullifies the broth (*its taste is wasted*); regarding preserved foods, it improves the taste.

Rabbi Yochanan says: Even if we know that wine was added, one may benefit from them.

The *Gemora* asks: Why is this different than *Muryas*, according to Rabbi Meir (*who forbids benefit from it*)?

The *Gemora* answers: There, the wine is part of the essence (*it is consumed with the Muryas*). Here, it is not (*it merely preserves the food*). (38b)