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Avodah Zarah Daf 29

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Daf Notes is currently being dedicated to the neshamot of

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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

The *Gemora* cites a *braisa*: One who lets blood should not eat milk, cheese, eggs, cress, fowl or salty meat.

If one has eaten any of these, Abaye says that he should take a quarter *log* of vinegar and a quarter *log* of wine, mix them together and drink it; and when he defecates afterwards, he should do so on the east side of the town, for the vitiating smell is injurious.

Rabbi Yehoshua ben Levi said: It is permitted to straighten the *avankalei* on *Shabbos*.

Rabbi Abba explains the meaning of *avankalei*: It is the muscle in front of the heart.

The *Gemora* states the remedy for this condition: Take a spoonful of cumin, mint, aseptida, savory and hyssop grass.

For the curing of the heart, condition (*mentioned above*) these should be taken mixed with wine. For defective breathing, these should be taken mixed with water. For a woman in childbirth, these should be taken mixed with beer.

Rav Acha the son of Rabbah ground all these together and took a fist-full [of the mixture] and drank it. Rav Ashi ground each one separately and took a full pinch of it with his thumb and little finger. Rav Pappa said: I did all these but was not cured till an Arabian merchant told me to take a new jug, fill it with water into which a spoonful of honey, which stood overnight under the stars, should be dropped,

and the contents should be drunk the next day; this I did and was cured.

Our Rabbis taught: Six things help the sick to recover from sickness and their cure is a permanent cure — they are: cabbage, beets, and water of dry pennyroyal, the maw of an animal, the womb of an animal and the diaphragm; some say, also small fish; moreover small fish keep the whole human body in a fit condition.

Ten things are liable to send the patient back to his illness, and to make his illness severe; these are: eating fatty oxmeat, roasted meat, poultry, roasted egg, cress, shaving, bathing, eating cheese or liver. Some say also nuts; others add also cucumbers. In the School of Yishmael it was taught: Why are they called Kishshuim [cucumbers]? Because they are Kashin [injurious] to the whole human body as swords.

The Mishna had stated: Nor should we have our hair cut by them in any place. Our Rabbis taught: When an Israelite is having his hair cut by an idol worshiper, he should be looking in the mirror; and when an Israelite cuts the hair of an idol worshiper, he should, on reaching the [special] lock of hair, leave it alone¹.

The master said: When an Israelite is having his hair cut by an idol worshiper, he should be looking in the mirror. What are the circumstances? If it is done in a public domain, what [is the necessity] for the mirror? If it is in a private domain, what is the use of looking into it? — [It refers] indeed to a

¹ As they did this in service of their idols.



private domain, but his using the mirror will make him appear an important person.

Rav Chana bar Bizna was having his hair cut in the road leading to Nehardea by an idol worshiper who remarked: "Chana, Chana, your throat is fine for the shears." He answered: "I deserve it for transgressing the words of Rabbi Meir."

The Gemora asks: And did he not also transgress those of the Rabbis, for the Rabbis only permit it in a public place but not in a private place?

The Gemora answers: He thought that the roads leading to Nehardea, where there are usually many [passers by], are to be regarded as a public place.

'When an Israelite cuts the hair of an idol worshiper he should, on reaching the [special] lock of hair, leave it alone.' How much [of it is he to leave]? — Said Rav Malkiya in the name of Rav Adda bar Ahavah: Three fingers' length on every side.

Said Rav Chanina the son of Rav Ikka: The rulings concerning a spit (that has been used for the roasting of meat on a festival, although it is deemed to be muktza, may be placed in a corner in an unusual manner), maidservants (even if a woman brings one hundred maids into the marriage, her husband can force her to knit, as her having nothing to do could lead to promiscuity) and pores (that these, even without pubic hairs growing from them, are sufficient indication of puberty) were authored by Rav Malkiyo; but those concerning locks of hair (an Israelite trimming the hairs of an idolater must withdraw his hand at a distance of three finger's breadth on every side of the forelock to avoid assisting them in servicing their idols), ashes (are forbidden to be spread on a wound in order to

heal it because it gives the appearance of a tattoo), and cheese (made by idolaters are forbidden since they smear it with lard) were authored by Rav Malkiya.

Rav Pappa, however, said: If the statement is made concerning a Mishna or a braisa, the author is Rav Malkiya, but if it is concerning an Amora's statement, the author is Rav Malkiyo. And your mnemonic is: A Tannaic statement is a queen. (A statement issued by a Tanna is more authoritative than a statement from an Amora. Malkiya, whose name closely resembles queen, is to be associated with the Mishna and the braisa that are designated queen.)

The Gemora asks: What is the practical difference between them?

The Gemora answers: It is the statement concerning maidservants (which is recorded in a Mishna in Kesuvos; according to Rav Pappa, the statement concerning it must be that of R. Malkiya, while according to Rav Nachman, it is included among the statements attributed to R. Malkiyo).

MISHNAH. The following things belonging to idol worshipers are forbidden and the prohibition extends to any benefit that may be derived from them: wine, or an idol worshiper's vinegar that was formerly wine, Hadrianic earthenware², skins pierced at the animal's heart. Rabban Shimon ben Gamliel says: when its rent is round, [the skin] is forbidden, but if oblong it is permitted. Meat which is being brought in to a place of idols is permitted, but that which is brought out is forbidden, because it is [regarded] as sacrifices of the dead, this is the opinion of Rabbi Akiva. [With idolaters] going on a pilgrimage it is forbidden to have any business transactions, but with those coming from there it is permitted.

Leather flasks and earthenware jugs of idol worshipers in

² It would be soaked in water by people in order to release the absorbed wine within it.

which wine of an Israelite is kept are forbidden and the prohibition extends to any benefit that may be derived from them; this is the opinion of Rabbi Meir. But the Sages say that the prohibition does not extend to deriving any benefit.

Grape-seeds and grape-peels of idol worshipers are forbidden, the prohibition extending to any benefit, this is the opinion of Rabbi Meir. But the Sages say, when fresh they are forbidden but when dry they are permitted.

Muryas and Beis Unyaki cheese of the idol worshipers are forbidden, the prohibition extending to any benefit, this is the opinion of Rabbi Meir. But the Sages say that the prohibition does not extend to any benefit.

Rabbi Yehudah said: Rabbi Yishmael put this question to Rabbi Yehoshua as they were on a journey, “why,” asked he, “have they forbidden the cheese of Idol worshipers?” He replied, “Because they curdle it with the rennet of a neveilah.” He retorted: “But is not the rennet of an olah offering more strictly forbidden than the rennet of a neveilah? [and yet] it was said that a Kohen who is not fastidious may suck it out raw (though this opinion was not approved, and it was said that no benefit may be derived from it, although no meilah would apply to it).” “The reason then,” [Rabbi Yehoshua said,] “is because they curdle it with the rennet from calves sacrificed to idols.” Said he, “if that be so, why do they not extend the prohibition to any benefit derived from it?” He, however, diverted to another matter, saying: “Yishmael, how do you read — for Your [masc.] love is better than wine or your [fem.] love etc.” He replied: “your [fem.] love is better . . .” He retorted: “This is not so, as it is proved by its fellow [-verse]: your ointments have a goodly fragrance [wherefore the maidens love you].”

GEMARA. From where do we deduce [the prohibition of] wine? — Rabbah bar Avuha said: From the scriptural verse which says: Who did eat the fat of their sacrifices, and drank the wine of their libations; as [idol worshipers'] sacrifice is forbidden as to deriving any benefit, so also their wine is

forbidden. But from where do we deduce the prohibition of a sacrifice itself? — From the scriptural words: They joined themselves also unto Baal of Peor, and ate the sacrifices of the dead: as anything appertaining to the dead is forbidden as to any benefit, so [idol worshipers] sacrifices are likewise forbidden. And how do we know this about the dead? — We deduce it from the similar expression ‘there’ used in connection with the heifer whose neck was to be broken, as well as here [in connection with the dead]. Here it is said: And Miriam died there, and there it is said: And they shall break the heifer's neck there in the valley. As in that other case the heifer was forbidden as to any benefit, so also in our case the prohibition is the same. But how do we know that it is so in that case? — Those of the School of Rabbi Yannai said: Because forgiveness is mentioned in connection therewith as with sacrifices.

Or an idol worshiper's vinegar that was formerly wine. This, surely, is obvious! Shall its prohibition cease because it turned sour? — Rav Ashi said: The statement serves to imply that vinegar belonging to us when in the keeping of an idol worshiper does not require double sealing; [and for this reason:] as to the fear lest he would offer it to idols — this is generally not offered, and [again] as to the possibility that he might exchange it for his own — since there is one seal, he would not take the trouble to falsify it.

Rabbi Ilai said: We have had it stated that an idol worshiper's boiled wine, which was formerly [raw] wine [while in his possession], is forbidden. This, too, is self evident! Does its prohibition cease because it had been boiled? — Said Rav Ashi: This, too, enables us to draw the implication that our boiled wine which is in the keeping of an idol worshiper does not require double sealing. For as to the fear lest he would offer it to the idol, it is not offered [in that state]; and as for the possibility that he might exchange it for his own — since there is one seal, he would not take the trouble to falsify it.