

OVERVIEW of the Daf

1) Beer of idolaters (cont.)

R' Yosef issues a ruling related to beer of idolaters.
 R' Ashi qualifies this ruling.

2) Hadrianic earthenware

The Gemara identifies the Mishnah's reference to Hadrianic earthenware and how it is manufactured.

The Gemara inquires whether one could use pieces of Hadrianic earthenware to support the legs of his bed. Does that violate the prohibition against desiring the existence of nesech wine?

The Gemara relates that the matter is a debate between R' Elazar and R' Yochanan.

An unsuccessful challenge to the lenient opinion from a Baraisa is recorded.

The stringent position explains its view in light of the previous explanation.

The previous Baraisa's version that Shimon ben Godei's testimony about R' Gamliel was rejected is challenged from another Baraisa.

Two resolutions to this challenge are recorded.

3) Heart pierced skins

A Baraisa elaborates on the manufacturing of heart-pierced skins.

R' Huna qualifies the previously-mentioned leniency.

R' Yosef in the name of R' Yehudah in the name of Shmuel rule in favor of R' Shimon Gamliel's position regarding these skins.

Abaye and R' Yosef discuss the necessity of ruling in accordance with R' Shimon ben Gamliel's position.

4) Meat from a place of idol worship

The Gemara identifies the Tanna who would permit meat that was being brought into a place of idol worship.

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REVIEW and Remember

1. What is done with Hadrianic earthenware?

2. Explain the question of רוצה בקיומו על ידי דבר אחר.

3. What was the point of dispute between Abaye and R' Yosef?

4. According to Shmuel why is it permitted to do business with a Jew on his way to a pilgrimage?

Distinctive INSIGHT

The Mishnah is not in accordance with the opinion of R' Eliezer

בשר הנכנס לעבודת כוכבים מותר מאן תנא וכו' דלא כרבי אלעזר וכו' שתם מחשבת עובד כוכבים לעבודת כוכבים

The Mishnah on 29b is a bit lengthy, as it lists halachos regarding twelve items of non-Jews that are prohibited for us to eat and from benefit. The first three items are prohibited due to the prohibition against wine of non-Jews, and the remaining nine items are prohibited because they might have been used in the service of idolatry. The Gemara on our daf analyzes the case of meat that was slaughtered and is brought to a house of idol worship. If a Jew retrieves the meat before it is brought in the house of worship for service, it is permitted. Once it has been brought in their house of worship, the meat is prohibited. The Gemara notes that the Mishnah is not the opinion of R' Eliezer, because he holds that the very slaughtering of the animal by an idolater is done with the intent for idolatry, and the meat is immediately prohibited even before being brought into the house of worship.

Tosafos (ד"ה דלא) notes the case of עורות לבובין mentioned earlier in the Mishnah, . These are hides which are cut in a manner which indicates that the heart of the animal was taken out. The removal of the animal's heart was a ritual of idolaters, and the hide of such an animal is prohibited. This suggests, however, that only heart-slit hides are prohibited, but hides of other animals slaughtered by idolaters is permitted. This immediately indicates that the Mishnah is not authored by R' Eliezer, because he holds that any slaughtering of an animal by an idolater is assumed to be for idolatry and the animal and its hide is prohibited. Why, then, did the Gemara wait until the case of meat being brought into a house of idol worship before noticing that the Mishnah is not in accordance with the opinion of R' Eliezer?

Furthermore, the Mishnah later (34b) teaches that cheeses from Beis Onyaki are prohibited, because the milk is curdled in the stomach of animals which are designated for idolatry. This suggests that cheeses from other places are permitted. Once again, though, according to R' Eliezer all cheeses from idolatrous towns would be prohibited, because all animals are assumed to have been slaughtered for idolatry. If that Mishnah

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HALACHAH Highlight

The reliability of a gentile manufacturer

כיון דמערבי ביה מסרא שרי

Once he mixes in it [wine sediment] it will spoil

R' Ashi teaches that one may use beer vinegar obtained from the storehouse of an idolater. The reason it is permitted is that there is no concern that the idolater mixed wine sediment into the vinegar since wine sediment would cause the vinegar to spoil. Tosafos¹ writes that based on this principle it is permitted to purchase all sorts of beverages from idolaters as long as one watches the idolater pour the beverage from the barrel. This leniency is based on the assumption that an idolater would not mix wine into the beverage since it would cause it to spoil. This position is codified in Shulchan Aruch² as well.

Rambam³ also writes that it is permitted to drink apple cider (יין תפוחים) or pomegranate cider (יין רמונים) because it is uncommon for idolaters to mix wine into these beverages and Chazal did not make decrees against circumstances that are uncommon. Kesef Mishnah⁴ explains that Rambam arrived at this conclusion by noting that the Gemara only mentioned beer, rather than beverages in general. The absence of a more general reference indicates that the prohibition is limited to this case.

Ran⁵ offers a third reason why it is permitted to purchase pomegranate cider from idolaters. He asserts that pomegranate cider is sold primarily as a medicine and, as such, manufacturers are careful to not mix in any vinegar since that would damage the efficacy of the beverage. Selling ineffective medicine would be damaging to his professional reputation and reliability and

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limits its stringency to cheeses from Beis Onyaki, it is not authored by R' Eliezer. Why does our Gemara make this observation only here, with meat being brought into a place of worship, and not in reference to the heart-slit hides and regarding the cheeses?

Tosafos answers that R' Eliezer only assumes that the intent of the idolaters is for idolatry when the animal is slaughtered, and not when it is killed in any other manner. Therefore, even R' Eliezer agrees that the hides and cheeses are not necessarily prohibited. Only meat brought into their worship is assumed to be idolatrous, because meat for worship was only that which was slaughtered, and not killed otherwise. ■

one may assume that one would not risk his professional reputation even when this assumption can not be confirmed. This approach is also codified in Shulchan Aruch⁶. Magen Avrohom⁷ adds that this reliability is limited to a case where the professional concern applies to Jews and gentiles alike, for example mixing in wine vinegar that would compromise the effectiveness of the medicine. If, however, the matter is a concern only to Jews, for example whether the manufacturer is using a non-kosher ingredient rather than a kosher variety, one may not assume that the gentile would not risk his reputation, and the product is forbidden. ■

1. תוס' ד"ה ומאוצר שרי.
2. שו"ע יו"ד סי' קי"ד סעי' ד'.
3. רמב"ם פי"ז מהל' מאכלות אסורות הי"א.
4. כס"מ שם.
5. ר"ן לסוגייתנו.
6. שו"ע שם סעי' ה'.
7. מג"א סי' כ' סק"א. ■

STORIES Off the Daf

Singing Hashem's Praises

"גמרא גמור זמורתא תהא..."

An important question that often comes up before the yomim noraim revolves around who is the most appropriate person to serve as chazzan. Although the Shulchan Aruch lists various criteria for who is most fitting for this great responsibility, what if there are several candidates of equal worth vying for the job?

Rav Shlomo Zalman of Villapolia, ז"ל, learned an important qualification for being a chazzan at any point during the year from a statement on today's daf.

"On Avodah Zarah 32 we find an interesting statement: 'גמרא גמור זמורתא'

Although Abaye meant this as a parable, requesting whether what Rav Zeira had taught was true or an empty song, the Gemara's statement can be read in a very different way as well. 'גמרא גמור' literally means one who has learned Gemara. The end of the statement 'זמורתא תהא' means he will be the one who sings. In this context, this statement warns that one should only appoint a chazzan who learns Gemara."¹

But Rav Elimelech of Lizhensk, ז"ל, learned a very different lesson from this statement. "Many people wish to sing to Hashem like Dovid Hamelech but fall away from this. They do not understand the proper order to attain such levels. First one must become complete in his own righteousness. Only then will he merit the level of truly singing to Hashem. This is

the deeper meaning of the Gemara's statement: 'גמרא גמור זמורתא תהא'. First one must become a גמור. Then he will reach such great spiritual heights that he will merit 'זמורתא תהא — he will exalt Hashem with songs and praise' like Dovid Hamelech."² ■

1. בארת המים, ע' קלי"ג
2. נועם אלימלך, פרשת תורמה ■

(Overview...continued from page 1)

The identity of the Tanna who prohibits meat taken from a place of idol worship is discussed.

5) Pilgrimages

Shmuel presents the guidelines for doing business with idolaters and Jews on their way to or on their way back from a pilgrimage. ■