

Avodah Zarah – Simanim

פרק ב – אין מעמידין

דף לו – Daf 36

1. עכו"ם of an שמן

The Mishnah on the previous Daf taught that an עכו"ם's oil is prohibited in consumption. Rav explains that Daniel decreed against it, but Shmuel says: *של זליפתן כלים אסורין אוסרתן* – *the emissions of flavors from forbidden utensils prohibits* [their oil]. Shmuel challenged Rav from the fact that Rebbe Yehudah and his Beis Din והתירוהו – *voted on it and permitted it*. According to Shmuel, this can be understood that Rebbe Yehudah ruled that *נותן טעם לפגם* [where something forbidden] *gives flavor to the* [food's] *detriment* is permitted and disagreed with the Tannaim who had forbidden it. But according to Rav, that Daniel decreed against it, how could Rebbe Yehudah revoke the decree?! Still, Rav maintains that the *passuk* implies that Daniel decreed against their oil, even if Rebbe Yehudah did not interpret it this way. The *passuk* says: *וישם דניאל על לבו אשר לא יתגאל בפת בג המלך וביין משתיו* – *and Daniel set in his heart that he would not be defiled by the king's food, nor by the wine of his drinks*, the plural indicating two drinks, wine and oil. Shmuel holds: *על לבו שם* – *he set it in his heart* to personally abstain from them, *ולכל ישראל* – *but did not rule this way for all of Yisroel*.

2. How the decree against שמן was revoked

The Gemara objects to Rav's assertion that Daniel decreed to prohibit an עכו"ם's oil, because Rav himself said that oil was banned among the *שמונה עשר דבר* – *Eighteen Enactments* decreed by the talmidim of Shammai and Hillel!? It answers that Daniel prohibited it only in the city, and the later ban extended it to include a field. The Gemara objects that only a greater Beis Din can abolish the decree of another, and regarding the *שמונה עשר דבר*, Rebbe Yochanan said *דינו יבא אליהו ובית דינו* – *that even if Eliyahu and his Beis Din would come* to abolish one of them, *אין שומעין לו* – *we would not listen to him*!? Rav Mesharshiya explains that they cannot be abolished only because they were broadly accepted by most of Yisroel, but an investigation revealed *שלא פשט איסורו ברוב ישראל* – *that the prohibition did not spread through most of Yisroel*. They revoked the ban because *הצבור על גזירה* – *we do not enact a decree for the public unless most of the public can withstand it*. A *passuk* describes a *gezeirah* being accepted by *הגוי כולו* – *the entire nation*, implying it must be feasible for the entire nation in order to take effect.

3. The גזירה against בנותיהן

Rav listed *“בנותיהן”* – *“their daughters”* among the *שמונה עשר דבר* enacted by the talmidim of Shammai and Hillel. Rav Nachman bar Yitzchak explained: *גזרו על בנותיהן נידות מעריסות* – *they decreed on their daughters [tumah of] niddah from the cradle* (although a non-Jew is not subject to *tumah* of *niddah*, and this infant has not discharged any blood). Rav Acha bar Adda taught that they prohibited idolators' bread and oil to keep people away from their wine, and prohibited their wine to prevent closeness with their daughters, and prohibited their daughters because of *“דבר אחר”* – *something else* (i.e., idolatry). The Gemara objects that their daughters are prohibited *מדאורייתא*, from *“לא תתחתן בהם”* – *you shall not intermarry with them*!? Although some Tannaim hold this only applies to the seven *כנעני* nations, Rebbe Shimon ben Yochai holds it applies to any *מסירות* – *those who may turn one away from Hashem*. Although this only prohibits marriage, the Beis Din of שם prohibited *זנות*. Although that ban only applied to a male *חשמונאים*, *עובדת כוכבים* prohibited public *זנות* with a female *מסיני*, *עובד כוכבים* prohibited private *זנות*. The Gemara ultimately concludes that they decreed against יחוד – *seclusion* with an *עובדת כוכבים*, which was not included in any prior *יחוד* prohibition.

Siman – Lulav

The royal advisor who thrust a lulav in a bottle of idolater's oil as sign to forbid it, was informed by a group of Rabbis that their decree regarding oil was rescinded because most Jews did not accept it, so they chose to use lulavim to block entrances to prevent Jews from going into *yichud* with עכו"ם.

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3 things to remember

1. עכו"ם of שמן
2. How the decree against שמן was revoked
3. The גזירה against בנותיהן

