

Avodah Zarah – Simanim

דף לה – Daf 35

פרק ב – אין מעמידין

1. גבינת בית אונייקי, various reasons for טובים דודיך מין

In the Mishnah on Daf 29b, Rebbe Yishmael questioned Rebbe Yehoshua's explanations for the prohibition against eating גבינת בית אונייקי, until Rebbe Yehoshua changed the subject and asked him about the *passuk*: *for your love is better than wine*. Here, Rav Dimi explains that the Congregation of Yisroel says: *"Ribbono Shel Olam! עריבים עלי דברי דודיך יותר מיינה של תורה – The words of Your beloved ones (the Sages) are more pleasant to me than the wine of Torah!"* Rebbe Yehoshua chose this *passuk*, which begins with *"ישקני מנשיקות פיהו" – May He kiss me with the kisses of His mouth*, hinting to him: *"Yishmael my brother! חשוק שפתותיך זו בזו – Close your lips together, and do not hastily respond."* This is because it was a new *gezeirah*, ואין מפפקין בה – *and we do not contest it*. Numerous explanations are given for this *gezeirah*: (1) ניקור – a possibility of a snakebite in the milk (this reason is challenged), (2) there is inevitably some milk, and an idolator's milk is prohibited (as below), (3) because they curdle it inside a (4) נבילה, it is coated with pig fat, (5) they curdle it with wine vinegar, or (6) they curdle it with the sap of ערלה fruit.

2. Why חלב עכו"ם is prohibited

The next Mishnah lists foods of idolators which are prohibited in consumption, beginning with שחלבו חלב – *milk which an idolator milked without a Jew seeing him*. The Gemara asks why it is prohibited, since if it was from a non-kosher animal, it would be yellowish, not white!? Although he may have mixed in some non-kosher milk, ניקום – *let him curdle it and make cheese*, because non-kosher milk does not curdle!? The Gemara first suggests that the case is someone who wants it for a dip, without curdling it. However, it objects that he can curdle some of it as a test. The Gemara finally answers that the test is ineffective: *כיון דבטהור נמי איכא נסיוני דלא קיימי – since, in kosher milk too, there is whey which does not curdle, it is impossible to determine the truth of the matter* (the cheese itself, though, would be permitted). Alternatively, the Gemara explains that it is even forbidden to consume it as cheese, because *איכא דקאי ביני אטפי – there is some whey which remains among the wholes of the cheese*, which may contain non-kosher milk.

3. פת עכו"ם, פת פלטר

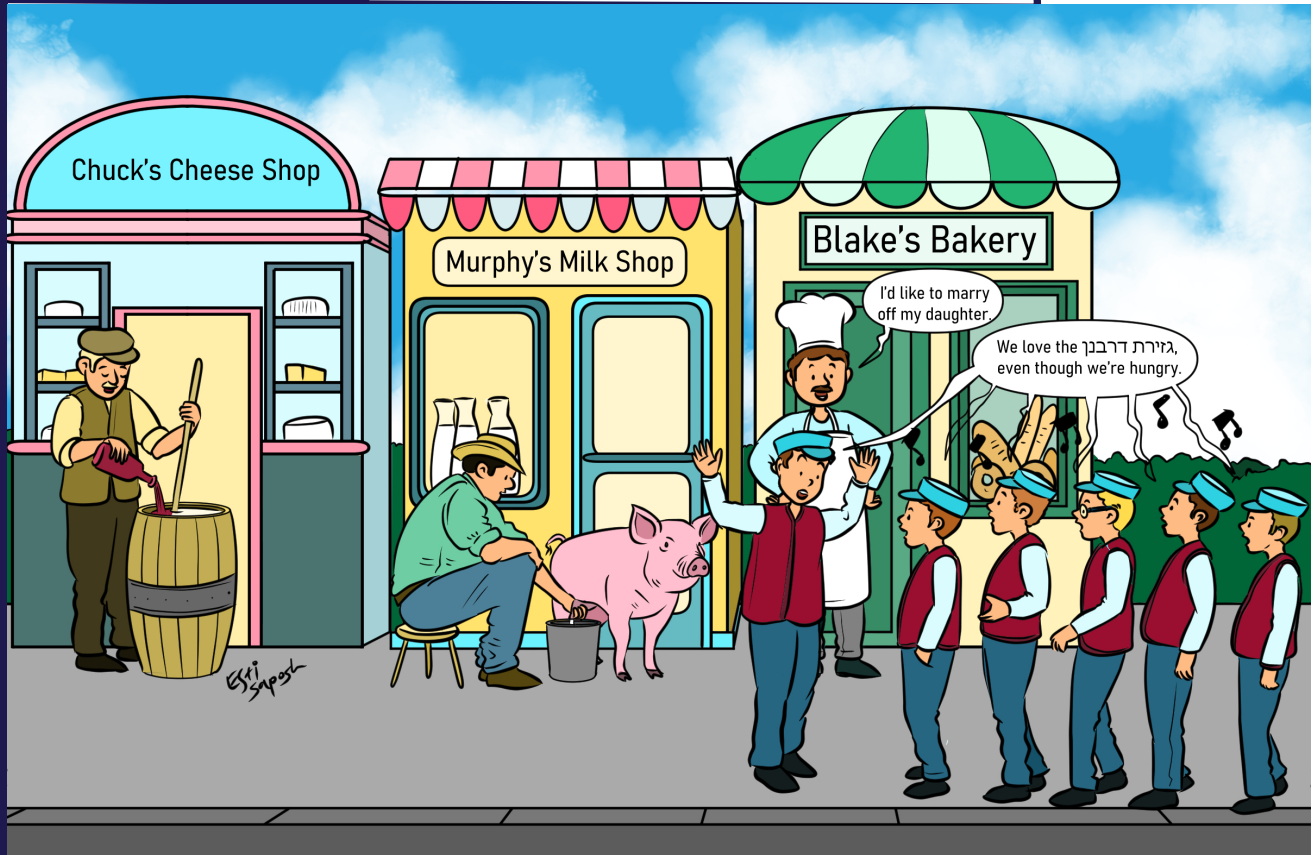
The Mishnah taught that an עכו"ם's bread is forbidden in consumption. Rebbe Yochanan said that such bread was never permitted by a Beis Din, implying that someone did permit it. Rav Dimi explained that once Rebbe was in a field, and an עכו"ם brought him a large loaf of bread. Rebbe remarked, *כמה נאה פת זו – How nice this bread is. מה ראו חכמים לאוסרה – What did the Sages see that they should forbid it?* The Gemara clarifies that although it was prohibited because of חתנות – a concern of possible *intermarriage*, Rebbe was asking why they forbade it even in a field, an uncommon gathering place which would not lead to חתנות. People thought that Rebbe actually permitted an עכו"ם's bread in the field, but in truth he did not. In another version, Rebbe went to a certain place and saw there was insufficient bread for the students. He asked: *אין כאן פלטר – Is there no baker here?* They thought he was asking about a baker who was an idolator, implying that his bread was permitted, but he actually meant a Jewish baker. Rebbe Chelbo said that a פלטר עכו"ם would only be permitted if there is no Jewish פלטר. Rebbe Yochanan added that this permit would not apply in the city, where it may lead to חתנות.

Siman – Children's Choir Singing "La-La-La"

The children's choir happily sang the *"We love the גזרות דרבנן song"* as they passed through the idolatrous town where they weren't permitted to eat the cheese, milk or bread from any of the shops.

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3 things to remember

1. טובים דודיק מין, various reasons for בניית בית אונייקי
2. Why חלב עכו"ם is prohibited
3. פת עכו"ם, פת פלטר

