

Avodah Zarah – Simanim

פרק ד – רבי ישמעאל

דף סג – Daf 63

1. An **אתנן** given before relations is permitted

A Baraisa on the previous Daf taught that if one gave an animal to a זונה for payment before having relations with her, the **אתנן** is permitted as a *korban*. The Gemara asks that once they have relations, ליחול – the prohibition of **אתנן** should take effect on it retroactively, since it was given as payment for the subsequent relations, and it should be disqualified!? Rebbe Elazar answered: כשקדמה – the case is *where she preempted the relations and brought it as a korban* beforehand, and it no longer existed at the time of relations. The Gemara asks what the case is. If he told her to acquire the animal immediately (before relations), it is obvious that the *korban* is valid (although it was given on condition of relations, since it was sacrificed beforehand, it was מתנה בעלמא – a mere gift then). If not, the animal did not yet belong to her, and she could not bring it as a *korban*!? The Gemara concludes that he told her, “Let the animal remain with you until the relations (to acquire it then), ואי מיצטרך לך קני מעכשיו – but if you need it earlier, acquire it from now.” Because he allowed her to acquire it earlier, the *korban* is valid.

2. When an **אתנן** given afterwards is disqualified

The Baraisa on the previous Daf taught that if he gave an animal as payment after relations, it is also valid as a *korban*. This contradicts a Baraisa which states that if even if he only gave it three years later, the **אתנן** is prohibited as a *korban*!? Rav Chisda answered that an **אתנן** is disqualified if he said, התבעלי לי בטלה זה – “Have relations with me for this lamb.” Since he designated it, it is an **אתנן** even if he gave it afterwards. If he said, “Have relations with me for a lamb,” without designating a specific lamb, it is a valid *korban*, because she does not acquire anything until she receives it, after the relations, and it is not considered payment for relations. The Gemara wonders how she acquires a designated lamb at the moment of relations, since a *kinyan* of משיכה is required. It first answers that the זונה is a gentile, who acquires with money (or payment) without משיכה, so the relations themselves acquire the animal. Alternatively, the זונה is a Jew, and the animal is in her חצר, and she acquires it without משיכה.

3. Paying employees through a storekeeper selling possibly forbidden produce

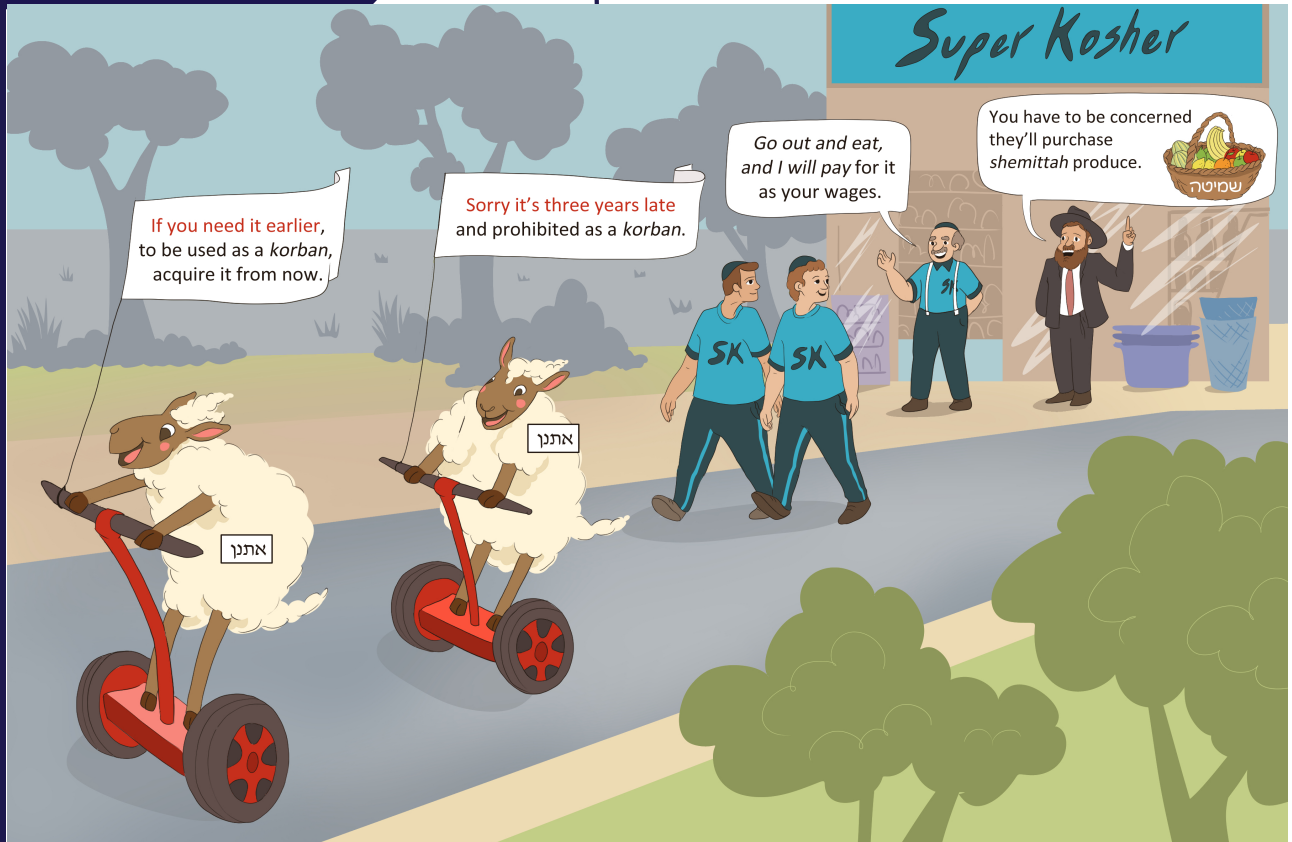
On the previous Daf, Rebbe Yochanan said if one borrows *shemittah* produce and later repays with eighth-year produce (after consuming the borrowed produce), it is not considered an “exchange” for *shemittah* produce. Rav Sheishess challenges this from a Baraisa, which teaches that although one may pay his workers without concern that they will buy *shemittah* or *maaser* produce with it, but if he told them, צאו ואכלו ואני פורע – “Go out and eat, and I will pay for it as your wages,” he does have to be concerned they may purchase forbidden food. This proves that when he later pays, דמי איסור קא פרע – he is paying forbidden money, i.e., the money paid is considered an exchange for *shemittah* produce (and therefore cannot be given to an עם הארץ storekeeper). Here, too, the repayment should be considered an exchange of *shemittah* produce!? Rava explains that although a borrower has an obligation to the lender, since he did not designate specific produce to repay the obligation, the eventual payment is not an exchange for the *shemittah* produce. Regarding the workers, Rav Pappa explains that the employer gave the storekeeper a *dinar* beforehand, so it is an exchange of the *shemittah* produce he later gives them. Rav Ashi interprets the Baraisa differently.

Siman – Segway

The **אתנן** sent early on a Segway with a note, “If you need it earlier, to be used as a *korban*, acquire it from now,” followed by another **אתנן** on a Segway with a note, “Sorry it’s three years late and prohibited as a *korban*,” passed a shop where the employer was telling his employees to go out and eat, and he’ll will pay for it as their wages,” while his Rabbi told him he should be concerned they may purchase *shemittah* produce.

דף סג | DAF 63

Segway



The אתנן sent early on a Segway with a note, "If you need it earlier, to be used as a korban, acquire it from now," followed by another אתנן on a Segway with a note, "Sorry it's three years late and prohibited as a korban," passed a shop where the employer was telling his employees to go out and eat, and he'll will pay for it as their wages," while his Rabbi told him he should be concerned they may purchase shemittah produce.

3 things to remember

1. An אתנן given before relations is permitted
2. When an אתנן given afterwards is disqualified
3. Paying employees through a storekeeper selling possibly forbidden produce

