

## OVERVIEW of the Daf

### 1) Three days before a festival (cont.)

The Gemara continues its discussion regarding the source that a gentile may not sacrifice an animal that is missing a limb.

The Gemara inquires whether the three-day restriction includes the festival or not.

Numerous unsuccessful attempts are made to resolve this matter until R' Ashi successfully demonstrates that the three days does not include the festival itself.

### 2) The reason business was prohibited

The Gemara inquires whether the prohibition against doing business with idolaters three days in advance of their festival was out of concern for the profit that would be earned or the prohibition of placing a stumbling block before the blind.

The practical difference between these two explanations is discussed.

The guidelines of the prohibition of placing a stumbling block before the blind are discussed, but the question regarding the reason why business was prohibited is not resolved.

R' Yochanan holds that the proceeds from a sale done during this prohibited time are forbidden whereas Reish Lakish maintains that the proceeds are permitted.

An unsuccessful challenge to both opinions is recorded.

A Baraisa is cited that supports Reish Lakish's position.

Another Baraisa echoes the ruling that one may sell items that will not endure until their festival to an idolater.

A related incident is recorded.

### 3) Clarifying the Mishnah

Abaye and Rava offer different explanations why it is prohibited to borrow from idolaters in advance of their festival.

Abaye and Rava disagree why it is prohibited to borrow money from idolaters in advance of their festival.

Abaye and Rava offer different explanations why one may not collect a debt from an idolater in advance of their festival.

The reason the Mishnah enumerated four prohibited acts is explained.

R' Nachman bar Yitzchok and Ravina offer alternative explanations why R' Yehudah rejects Rabanan's argument.

It is noted that the Mishnah does not follow the opinion of R' Yehoshua ben Korcha who allows the collection of undocumented loans in advance of an idolatrous festival.

The Gemara begins to recount an incident in which R' Yosef and R' Huna discuss the position of R' Yehoshua ben Korcha and R' Yehudah who rules that if a dyer dyes material the wrong color he is paid the lesser amount between the increased value and the expenses. ■

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 Mr. and Mrs. Michael Daniels  
 In loving memory of their uncle  
 ר' מרדכי זאב בן ר' מיכאל דוד ע"ה

## Distinctive INSIGHT

### Why do we not sell animals to idolaters?

איבעיא להו משום הרווחה או דלמא משום ולפני עור לא תתן מכשול

The Mishnah taught that it is prohibited to do business with an idolater beginning for three days leading into his holiday. The Gemara probes to identify the reason for this enactment. On the one hand, we do not want to give the idolater an opportunity to make a profit in the deal, after which he will thank his idol for his success. This would result in the Jew's being indirectly responsible for providing the idolater a reason to thankfully pray to his god. Or, is the reason we must refrain from doing business with the idolater before his holiday that we do not want to sell the gentile an item he might then use as part of his service to his deity on his holiday? This would be a violation of the Torah law of "לפני עור לא תתן מכשול - do not set a stumbling block before the blind," which in this case means that we may not provide him with the means to worship idolatry. A practical difference between these reasons would be where the idolater already owns an animal which he plans to use for his service. The first reason still applies, as the idolater may rejoice as he makes a profit. The second reason, however, does not apply here, because the Jew is not responsible for facilitating the worship of idolatry, as the idolater already has an animal for his service.

Tosafos Ri"d notes that the question of the Gemara seems to be already resolved later in the Mishnah itself. Chachamim prohibit paying back a loan or collecting from an idolater before his holiday. R' Yehuda contends that collecting a loan from an idolater is permitted because it is assumed that his paying money is distressing to him, so he will not use this repayment as a source to thankfully pray to his idol. Chachamim reply that initially it might be distressing to pay money, but ultimately the idolater will be relieved and thankful. We see, notes Tosafos Ri"d, that Chachamim and R' Yehuda both analyze the degree to which an idolater will be motivated to thankfully pray to his idol, and this factor determines the permissibility of our interactions with him. Why, then, does the Gemara entertain and probe different possibilities (such as לפני עור) as the reason for the prohibition of selling animals to an idolater?

Tosafos Ri"d explains that there is no question that R' Yehuda holds that the reason we do not interact with idolaters before their festivals is due to the concern that they will be satisfied, and they will go and thank their gods. This is why he allows collecting a loan from the idolater, as he will be sad. The Gemara's question is how to understand the Chachamim. Perhaps the Chachamim hold that the issue is לפני עור. Their response to R' Yehuda in the Mishnah was a reaction to R' Yehuda's view. They pointed out to him that even in terms of being sad about paying a loan, the long term emotion is relief. ■

## HALACHAH Highlight

*The prohibition of לפני עור when another Jew could also create the stumbling block*

הבי"ע בתרי עברי נהרא

What are we dealing with here? A circumstance of "two sides of a river"

It is evident from our Gemara that the prohibition of לפני עור is violated only when the transgressor cannot violate the prohibition without the assistance of his friend. Therefore, if someone hands a cup of wine to a nazir who could take the wine himself, the giver does not violate the Biblical prohibition of לפני עור. Accordingly, Pnei Moshe<sup>1</sup> writes that if Reuven borrows money from Shimon with interest and had Reuven not borrowed this money, another Jew would have borrowed the money with interest, Reuven did not violate the prohibition of לפני עור by borrowing money from Shimon with interest. His reasoning is that since Shimon would violate the prohibition in any case, the transgression cannot be considered the fault of Reuven and he does not violate the prohibition of לפני עור.

Mishnah Lamelech<sup>2</sup> disagrees. The principle that one does not violate the prohibition of לפני עור when the transgression would other be violated is true only when the transgressor could violate the prohibition by himself. If, however, the transgression, by definition, requires the participation of another person, like the case of loaning money with interest, whoever borrows the money violates the prohibition of לפני עור.

Based on this discussion Teshuvos Machzeh Avrohom<sup>3</sup> addressed the following question. There was a Jewish owned bakery that was open on Shabbos and they would often bake products on Shabbos for their regular customers who would come after

## REVIEW and Remember

1. How do we know that Noach was not blemished?
2. What are the two possible reasons for the prohibition against doing business with idolaters in anticipation of their festivals?
3. Is it permitted to do business with goods that will not endure?
4. What is the position of R' Yehoshua ben Korcha concerning the collection of loans in anticipation of an upcoming festival?

Shabbos to pick up their freshly-baked items. One of the many issues involved in this question is whether the customers violate the prohibition of לפני עור by purchasing those products that were baked on Shabbos. In his response he writes that the question relates to the disagreement between Pnei Moshe and Mishnah Lamelech. According to Pnei Moshe since there would be other customers who would purchase those baked goods the regular customer does not violate the prohibition of לפני עור. According to Mishnah Lamelech since the baker cannot violate the prohibition of benefitting from the melacha that he did on Shabbos without the assistance of another Jew, whichever Jew purchases the baked goods will violate the prohibition of לפני עור. ■

1. פני משה ח"ב סי' קי"ה.
2. משנה למלך פי"ד מהלי מלוה ולוה ה"ב.
3. שו"ת מחזה אברהם או"ח סי' מ"ח. ■

## STORIES Off the Daf

*"You Shall Not Mention the Name of Foreign Gods"*

"ואלו הן אידיהן..."

Today's daf discusses various non-Jewish festivals.

Once Rav Zalman Sorotzkin, zt"l, visited a certain town where most of the local Jews did not keep Shabbos. Instead of going to shul, these merchants left their stores open for business. After all, how could they forgo the money they earned on this most holy day?

Ironically, the very Shabbos that Rav Sorotzkin was slated to give a derashah meant to encourage the few steadfast Jews

who faithfully observed Shabbos, virtually all the Jews of the town came to shul. When Rav Sorotzkin asked about this anomaly, he was told that since a non-Jewish festival had fallen out on that Shabbos, it was illegal to keep their stores open. Since the storekeepers had nothing better to do, they came to shul, even bringing their children with them.

During his talk, Rav Sorotzkin touched on the irony of this in a very pointed manner. "Your children surely asked you why this particular Shabbos was different than any other. What is so special about this week that you are going to shul? And you must have told them the truth: that since the non-Jews celebrate their holiday and it is illegal to keep your stores open, you were able to attend shul

this week. Is there any greater chilul Hashem than this?

"The Torah tells us, 'ששת ימים תעשה' — Six days you shall labor and on the seventh you shall rest.' The verse concludes: 'ובכל אשר' — And safeguard all that I have said to you.' This indicates that we should keep Shabbos because Hashem commanded us. The very next verse states, 'ושם אלהים אחרים לא תזכירו' — And you shall not mention the name of foreign gods.' You should never say that you keep Shabbos because it is the same day as a non-Jewish festival. 'לא ישמע על פיך' — Such a claim should never be heard on your lips, God forbid!"<sup>1</sup> ■

1. אזנים לתורה, שמות כ"ג ■