

## OVERVIEW of the Daf

- 1) **Multiple forms of worship in one period of unawareness**  
 R' Ami rules that one who performs different forms of worship in one period of unawareness is liable to bring only one Korban Chatas.  
 Abaye cites the source for this ruling.  
 The Gemara notes that Abaye does not agree with R' Ami's ruling despite his citation of the source for his ruling.  
 The Gemara clarifies why, according to Abaye, the Torah uses the term השתחווה three times.
- 2) **Verbally accepting an idol as a deity**  
 Rav is cited as ruling that one who verbally accepts an idol as a deity is liable.  
 The Gemara explains that Rav was referring to liability to bring a korban and then seeks to align this teaching with one of the Tannaim recorded in a Mishnah in Kareisos.  
 R' Yochanan expounds the pasuk just cited.  
 The Gemara notes that this exposition is subject to a dispute between Tannaim.
- 3) **Lashes for idolatry**  
 R' Dimi in the name of R' Elazar ruled that one is liable to lashes for the second category of idol worship listed in the Mishnah except for one who vows or swears in the name of an idol.  
 This ruling is successfully challenged and Ravin presents an alternative version of this ruling.  
 This ruling is unsuccessfully challenged.
- 4) **Vowing and swearing in the name of an idol**  
 A Baraisa is cited for the source of the prohibition against vowing or swearing in the name of an idol.  
 Details of the Baraisa are clarified.  
 A related incident is recorded.  
 R' Nachman derives a halacha from a verse cited in the previous incident.

- 5) **Idolatry**  
 R' Yitzchok cites a verse that explains how idolatry was practiced in earlier generations.  
 The end of that verse is explained.  
 Rava rejects this interpretation and offers his own interpretation.  
 R' Yehudah in the name of Rav elaborates on the idolatry practiced by the nations who replaced the Ten Tribes when they were exiled by the Assyrians.  
 R' Yehudah in the name of Rav teaches that Jews who worshipped idolatry did so to permit illicit relations for themselves.  
 An unsuccessful challenge to this assertion is presented.  
 The Gemara begins a second unsuccessful challenge to this assertion. ■

## Distinctive INSIGHT

*Why are the prohibited actions for idolatry called לאו שבכללות? הני נמי לאו שבכללות הוא ואין לוקין על לאו שבכללות דתניא וכו'.*

The Mishnah on 60b discussed various forms of worship of idolatry. In general, when one serves an idol in a manner which is not its prescribed manner of service, one is in violation of a negative commandment, but he is not liable for death. Rashi on the Mishnah explained that there is an extraneous verse (Shemos 23:24) in reference to the gods of the Canaanite people which states "do not worship them." This teaches that it is not allowed to worship an idol even in a manner which is not its normal manner of service.

In our Gemara, we conclude that if one performs any of these non-standard acts of service for an idol, he does not receive lashes, because all these actions are included in an all-encompassing category. R' Avin bar Chiyya, and some say R' Avin bar Kahana, taught that when many different laws are all learned from one shared verse (לאו שבכללות), none of them is liable for lashes. Here, the verse "do not worship them" in-

*(Continued on page 2)*

## REVIEW and Remember

1. What is the point of dispute between R' Akiva and Rabanan?  
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2. What is the punishment for taking an oath in the name of an idol?  
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3. What is derived from the words לא ישמע על פיך?  
 \_\_\_\_\_
4. Why did the Jews choose to become idolaters?  
 \_\_\_\_\_

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# HALACHAH Highlight

## Doing business with idolaters

אסור לאדם שיעשה שותפות עם העכו"ם שמא יתחייב לו שבועה וכו'  
*It is prohibited for one to become a partner with an idolater lest the idolater become obligated to take an oath etc.*

**S**hulchan Aruch<sup>1</sup> rules that one should not become business partners with a gentile out of concern that in the course of the partnership he will be obligated to take an oath. Since idolaters mention their gods when they take an oath the Jewish partner will have violated the prohibition of לא ישמע על פיד – One should not be the cause of another mentioning the name of an idol. Rema<sup>2</sup> writes that there are authorities who are lenient regarding establishing a partnership with gentiles in our times. The basis for the leniency is that gentiles no longer take an oath with the name of their god. Although they mention their idol in their oath their intent is on the Creator of the heaven and earth. The only issue with their oath is that they join together Hashem (the Creator) with another entity but that is not our concern and the Jewish partner does not even violate the prohibition against putting a stumbling block (לפני עור) in front of the gentile since there is no source that it is prohibited for a gentile to worship another being together with Hashem (שיתוף).

Tosafos<sup>3</sup> cites two opinions whether one may accept an oath from a gentile. Rabbeinu Shmuel maintains that a Jew should not enforce the gentile's obligation to take an oath since such enforcement would make him directly responsible for the oath. Rabbeinu Tam disagrees and rules that it is permitted to accept the oath in order to avoid suffering a financial loss. Shulchan Aruch<sup>4</sup> follows the lenient position of Rabbeinu Tam and allows a Jew to enforce his gentile partner's obligation to take an oath. Rema<sup>5</sup> emphasizes that all opinions agree that one is permitted to do business with a gentile without concern that the gentile will take an oath as long as the transactions are

*(Insight...continued from page 1)*

cludes all eight actions listed in the Mishnah (hugging, kissing, sweeping, dusting, washing, etc.), so someone who does any one of these is not liable for lashes.

The Rishonim question the Gemara's reference to the many variations of serving an idol in a non-standard manner as לאו שבכללות. The classic case of a multi-faceted verse with many different negative commandments associated with it is, as the Gemara mentions, the verse of "לא תאכלו על הדם." From this verse we learn many varied laws. We learn that it is prohibited to eat from an animal's flesh while the animal is still in the throes of death, and it is also prohibited to eat from the meat of an offering while its blood is still in the bowl. We do not send a mourner's meal to the family members of one who is executed, and it is prohibited for Sanhedrin to eat during the day they execute a criminal. This one verse teaches us many varied laws. On the other hand, the verse "do not worship them" simply teaches one halacha—not to serve idols—and the Mishnah simply elaborates with many of the same type of actions which each illustrates this same law. This situation is more similar to the verse regarding Shabbos which states (Shemos 20:9) "All labor shall not be performed," which is not an all-inclusive לאו although it refers to many different labors. Why does the Gemara call our case a לאו שבכללות?

Tosafos (end of ד"ה על כולם אינו לוקה) answers that the actions which constitute labor on Shabbos or Yom Tov are known, and when the verse mentions labor, it is understood that they are all included. The various non-standard acts of worship of an idol are not delineated in the Torah, so the reference to "worship" is not understood to be a general term. ■

not conducted on their festivals since that could lead them to express greater thanks to their gods. ■

1. שריע ארו"ח ס"י קני"ו סעי' א'.
2. רמ"א שם.
3. תוס' ד"ה אסור לאדם.
4. שריע חו"מ ס"י קע"ו סעי' נ"א.
5. רמ"א הנ"ל. ■

# STORIES Off the Daf

## "Do not eat upon the blood"

"לא תאכלו על הדם..."

**T**he Klausenberger Rebbe, zt"l, once gave a very inspiring shiur that explained why the members of a sanhedrin that sentenced someone to die were obligated to fast that day. "The Chozeh of Lublin, zt"l, explained that the greater a tzaddik is, the more he is able to judge others favorably. A true tzaddik can even see the good in a

wicked person who appears to have no positive qualities at all. The tzaddik searches and searches until he is finally able to see good even in him.

"We find a similar idea in the writings of the students of the Arizal regarding the special quality of Moshiach. He will truly understand the motivations of even the worst person, and this will enable him to always give the other the benefit of the doubt. This explains why we find in Sanhedrin 63 that judges in a capital case which sentenced someone to death must fast. The gemara learns this from the verse,

—Do not eat upon the blood.' The fact that the Sanhedrin found someone guilty means that they must fast. If they were truly righteous, they would have found a way to judge the murderer favorably, as expressed in the startling statement of Rabbi Tarfon and Rabbi Akiiva: 'If we were in the sanhedrin no one would ever have been killed.' Due to their great righteousness they would have found a way to exonerate even the worst-seeming wicked person in the world."<sup>1</sup> ■

1. שיעור חומש—רש"י, שמות, תשל"ז ■