



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Avodah Zarah Daf Mem Gimmel

- A Braisa says, what is the figure of a dragon? **R' Shimon ben Elazar** explains, it has fins along its spine. **R' Assi** showed that **R' Shimon** was referring to its neck.
 - **R' Chama the son of R' Chanina** paskened like **R' Shimon ben Elazar**.
 - **Rabbah bar bar Chana in the name of R' Yehoshua ben Levi** said, I was once walking with **R' Elazar Hakapar** and he found a ring with a figure of a dragon on it. He met a non-Jewish child, but didn't say anything to him. He then met a non-Jewish adult and told him to be mevatel the avoda zara on the ring. The goy refused to do so. **R' Elazar** hit him and the goy was then mevatel it. We can learn 3 things from this story: first, that a goy can be mevatel the avoda zara of another goy; second, that only a goy that understands the concept of avoda zara can be mevatel it (which is why he didn't have the child be mevatel it); third, a goy can be mevatel an avoda zara even when he was forced to do so.
 - **Q: R' Chanina** asked, does **R' Elazar Hakapar** not agree with the Braisa that says that when one loses something in a public area the finder may keep it, because the owner despairs of ever finding it? Since the ring was found in a public place, the owner was certainly "meya'eish", and if so that should constitute a bitul, and no further bitul should have been needed!? **A: Abaye** said, although the owner is meya'eish from finding the ring, he is not miya'eish from the ring being continued as an avoda zara. He says to himself, if a goy finds it, he will continue to worship it, and if a Yid finds it, since it is valuable, he will sell it to a goy who will then continue to worship it. That is why **R' Elazar** had to make the goy be mevatel it.
- **Q: A Mishna** says, **R' Gamliel** had many shapes of moons on a board on a wall in his attic. He would use them as a visual aid to help the witnesses describe the new moon as they saw it. **Q: How** could he make these shapes of the moon? The pasuk of "Lo saasun iti" teaches that one may not make forms in the image of the Heavenly bodies!? **A: Abaye** said, the pasuk only prohibits making forms of things that can be reproduced (like the keilim of the Beis Hamikdash), but not things that can't be reproduced (like the Malachim, etc.).
 - **Q: A Braisa** says that the pasuk prohibits making forms in the image of Hashem's Heavenly servants!? **A: Abaye** said, the pasuk only prohibits making the 4 faces from the Kisei Hakavod all together (the face of a human, an ox, an eagle, and a lion). Making a moon would not be assur.
 - **Q: A Braisa** says that one may not make a human face even without making the other 3!? **A: R' Huna the son of R' Idi** said, he learned from **Abaye's** lessons, that a human face alone is assur based on the pasuk of "Lo saasun iti", which can be read as "osi", meaning one may not make the "form" of Hashem, which is meant to refer to a human face. However, other forms are not assur unless they are the 4 together, mentioned above.
 - **Q: A Braisa** says that the pasuk of "Lo saasun iti" teaches that one may not even make the form of Malachim!? **A: Abaye** said, the pasuk only prohibits making forms of Hashem's servants of the uppermost heaven, not of the lower heavens (the moon is in the lower heavens).
 - **Q: A Braisa** says, the pasuk of "asher bashamayim" teaches that one may not make the form of the sun, moon or stars!? **A: It** is only assur to make these if one intends to worship them.

- **Q:** If the Braisa is referring to worshipping them, even the form of a small worm should be assur!? **A:** It actually would also be assur based on the word of “mitachas” in the pasuk.
- **Q:** A Braisa says, the pasuk of “Lo saasun iti” teaches that one may not even *make* the forms of the sun, moon, or stars (even if it is not being made to worship them)!? **A: R’ Gamliel** did not actually make the forms. He had them made for him by a goy.
- **Q: R’ Yehuda** had a signet ring with a human form made for him by a goy, and yet **Shmuel** told him that he must deface it!? **A:** That case was different, because the form protruded from the ring, and he wanted to make sure that no one would suspect **R’ Yehuda** of worshipping the protruding form.
- **Q:** We find that a human form was in the shul in Naharda’ah and there was no concern that people would be suspected of worshipping it!? **A:** Noone would suspect a tzibbur of worshipping these forms, only individuals.
- **Q: R’ Gamliel** was an individual, and yet there was no concern that he would be suspect!? **A:** He was the Nasi and always had many people around. Therefore, he was considered to be a tzibbur. **A2:** He had the moon in pieces. He would only put it together when needed for witnesses. Therefore, he would not become suspect. **A3:** He made these to use to teach others regarding them, which is mutar to do.

R’ SHIMON BEN GAMLIEL OMER...

- **Q:** What is considered to be a prestigious keili and what is considered to be less than a prestigious keili? **A: Rav** said, if the portrayal is on the upper rim of the keili, it is considered prestigious, and if it is on the walls or bottom of the keili it is not. **Shmuel** said, both of those would not be prestigious. Rather, prestigious means that the portrayal is on a bracelet, a nose ring, or a ring (i.e. jewelry).
 - A Braisa says like **Shmuel**.