



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

Avodah Zarah Daf Mem Zayin

- **Reish Lakish** asked, if someone bowed down to a palm tree, can we use a branch of it for the mitzvah of lulav? Now, clearly if it was planted with intent for avoda zara it could not be used for the mitzvah, because in that case it would even be assur to benefit from. The question is only regarding a tree that was planted without such intent but was later served, and is only a question according to the **Rabanan** who say that the tree does not become assur b'hana'ah. The question is, does this tree become disgusting for purposes of using it for a mitzvah or not? **R' Dimi** said that the question was regarding an asheira tree that was assur and was then made batel. The question is, do we say that once it was rejected for a mitzvah it remains forever rejected, or not?
 - **Q:** Why can't he answer this from a Mishna that says that if blood of a shechted chaya or bird was covered over by the wind there is still a chiyuv to cover it. **Rabbah bar bar Chana in the name of R' Yochanan** said, the Mishna means that if after being covered by the wind it became uncovered, there would be a chiyuv to cover it again. The Gemara there asked, since when it was covered he was patur, why should he become chayuv again now just because it became uncovered? We should say that since the mitzvah was "rejected" it should remain so!? **R' Pappa** answered, we see from here that there is no concept of rejection with regard to mitzvos. Why didn't **Reish Lakish** have an answer from **R' Pappa**? **A:** **Reish Lakish's** question was actually on **R' Pappa's** answer. He was asking, does **R' Pappa** hold that way in all cases or only there where it leads to a chumra?
 - The Gemara leaves off with a **TEIKU**.
- **R' Pappa** asked, if someone bows down to an animal, may that animal's wool be used for techeiles?
 - **Q:** Techeiles for what purpose? If he is asking for techeiles for the Kohanim, that is essentially the same question asked by **Rami bar Chama** previously, and if he is asking regarding techeiles for tzitzis, that is essentially the question of **Reish Lakish**!? **A:** In truth he didn't have to ask this question, but it was a lead-in to some other questions – may the animal's horns be used for the trumpets in the Beis Hamikdash? May its bones be used for the flutes? May its intestines be used for musical strings? Those are the questions he wanted to ask.
 - According to the view that the main "shira" in the Beis Hamikdash is done with instruments, it is certainly assur. The question is according to the view that the main "shira" is done by singing, maybe this would be mutar, because the music is only meant to help the singing, or maybe even so it is assur. The Gemara remains with a **TEIKU**.
- **Rabbah** asked, if someone bows down to a spring of water, may water be taken from there for nesachim?
 - **Q:** What is the question? If he is unsure whether the person is only bowing to his own reflection (and the water therefore remains mutar) or whether he is bowing to the spring, he should ask whether water in a bowl that was bowed down to becomes assur even for a private individual!? **A:** He holds that the person is definitely bowing down to the water. His question is whether the person means to bow to the water that is there at that time, and that water has since flowed away, or maybe he means to bow to the flowing current, which makes all flowing water assur.
 - **Q:** **R' Yochanan in the name of R' Shimon ben Yehotzadak** said, that one cannot make public waters assur!? **A:** The case is that the water flows from the person's own property.

MISHNA

- If someone's house shared a wall with a building of avoda zara and the wall collapsed, he is not allowed to rebuild the wall. What should he do? He should go 4 amos into his property and build the wall there. If the wall was owned half by him and half to the avoda zara (half the thickness to each), it is judged half and half (half the thickness is considered in his property and can be included in his 4 amah measurement).
 - The stones, wood, and earth from the wall give off tumah like a sheretz, based on the pasuk of "shakeitz tishaktzenu". **R' Akiva** says it gives off tumah like a niddah, as the pasuk says "tizreim kimo dava tzei tomar lo". Therefore, just as a niddah gives off tumah to the one who carries her, avoda zara does so as well.

GEMARA

- **Q:** By bringing the wall back 4 amos into his property he is increasing the property of the avoda zara!? **A: R' Chanina** of Sura said, he makes that 4 amah area into a bathroom.
 - **Q:** One must act with tznius, so how can he use that open area as a bathroom? **A:** He only uses it at night, and since it has one wall it is ok.
 - **Q:** A Braisa says that going to the bathroom at night must be done with the same level of tznius as is done during the day!? **A:** He makes it a bathroom for children, or he fills that area with thorns.

MISHNA

- There are 3 categories of houses of avoda zara:
 - A house that was initially built for the avoda zara – this house is assur.
 - A house that was built for another reason, but was then plastered for the sake of avoda zara and thereby added to it – for this house the person must remove what was added and it becomes mutar.
 - A house into which an avoda zara was brought in and then taken out – this house is mutar.

GEMARA

- **Rav** said, if someone bows down to his house, he makes it assur.
 - We see that **Rav** holds that something that was detached and was then reattached to the ground, it has the status of something that is detached.
 - **Q:** Our Mishna says a house becomes assur only when it is built for the avoda zara, yet **Rav** says it becomes assur even when it is just worshipped!? **A:** Either one will make it assur – if it is built for avoda zara or if it is worshipped.
 - **Q:** If so, there should be a fourth category in the Mishna!? **A:** Since with regard to being mevatel such an avoda zara the case of building and worshipping are treated the same, they are not considered to be separate categories.

MISHNA

- There are 3 categories of stones of avoda zara:
 - A stone that was hewed with the intent to be used as a pedestal for avoda zara – this is assur.
 - A stone that was not hewed with intent for avoda zara, but which was plastered and decorated for avoda zara – he must remove the plaster and decoration and it is mutar.
 - A stone onto which an avoda zara was put and then removed – this is mutar.

GEMARA

- **R' Ami** said, this middle category is only when he plastered and decorated the stone itself (he chiseled it into the stone).
 - **Q:** This case is similar to the second case of the last Mishna, and yet in that case it is assur even though the plaster and decoration is not into the wall itself (but rather even when applied to the outside)!? **A:** In a house the plaster gets into the spaces between the bricks, so it does go "into" the walls.

- **Q:** Presumably, the case is even where the house was already plastered and was given another layer of plaster for the avoda zara, in which case it does not get into the spaces between the bricks!? **A:** Rather, **R' Ami** was talking in reference to being mevatel. He was saying that even if the image was chiseled into the stone and then filled with plaster, as long as the plaster is removed, it becomes mutar, and we don't view it as a stone that was hewn with intent for avoda zara.