



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

Avodah Zarah Daf Mem Ches

MISHNA

- There are 3 categories of asheira trees:
 - A tree that was planted with intent for avoda zara – this tree is assur b'hana'ah.
 - A tree that was pruned or trimmed with intent to then use the new growths as avoda zara, and it then grew – if the growth is removed the tree is mutar.
 - A tree under which an avoda zara was put and then removed – this tree is mutar.

GEMARA

- The yeshiva of **R' Yannai** taught, this second category is referring to where he was "mavrich" (bends the tree into the ground, from where it then takes new root and grows a new tree) or he grafted it onto another tree.
 - **Q:** The Mishna said it is even where he simply pruned or trimmed the tree!? **A: R' Yannai** was referring to being mevatel the avoda zara. He was saying that even if he was mavrich or grafted, if he removes what grew, it becomes mutar. We would have thought that it has the status of a newly planted tree and should remain assur. He therefore teaches that it would be mutar.
- **Shmuel** said, if one bows down to a tree, the new growth is assur.
 - **Q:** Our Mishna seems to say that it only becomes assur if the tree is pruned or trimmed, not with simple bowing to it!? **A: Shmuel** would say that the Mishna follows the view of the **Rabanan**, but that his statement was made according to the view of **R' Yose bar Yehuda**, who says that a tree planted without intent for avoda zara which is then worshipped, becomes assur.
 - **Q: R' Ashi** asked, how do we know that that **Rabanan** and **R' Yose bar Yehuda** argue with regard to new growth? Maybe they all agree that new growth is assur, and the machlokes is regarding the original part of the tree. The machlokes would be that **R' Yose** holds "va'asheireihem tisrifun ba'eish" teaches that the whole tree becomes assur and the **Rabanan** holds that "tigadeyun" teaches that only the growth becomes assur!? Although the earlier Gemara said that they each learn out from the other pasuk (not the one attributed to them here), we can say that they do use this pasuk. **A:** We can't say this, because then whose view would our Mishna be following when it says that the tree becomes assur only when it is pruned or trimmed? According to the **Rabanan** the growth would be assur even without the trimming, and according to **R' Yose** even the original part of the tree is assur.
 - The Gemara says, the Mishna could be following either view. It can be following the view of **R' Yose**, and it may be that he holds that when a tree is simply bowed down to the entire thing becomes assur, but when it is pruned, the person shows that he only has intention for the new growth and that is when only the new growth is assur. It can also be following the view of the **Rabanan**, and they are teaching that even when an act of pruning is done to the tree, it still does not make the entire tree assur, only the growth.

MISHNA

- What is an asheira tree? It is any tree under which there is an avoda zara. **R' Shimon** says it is any tree that is worshipped as avoda zara.

- It once happened that there was a tree that was being worshipped in Tzidon, and they found a heap under the tree. **R' Shimon** told them to investigate that heap. They did so and found an avoda zara buried in it. He told them, since they were worshipping that avoda zara, not the tree, the tree is mutar.

GEMARA

- **Q:** The last Mishna gave the 3 categories of asheira, so why is the Mishna asking what is an asheira!? **A:** The Mishna means that of the 3 categories, two are agreed to by all, and regarding one there is a machlokes between **R' Shimon and the Rabanan**. The Mishna is asking which category is the one of machlokes? The Mishna says, it is the category of the avoda zara under the tree.
- **Q:** What tree is presumed to be an asheira? **A: Rav** said, it is any tree under which the priests sit and don't take from its fruits. **Shmuel** said, if they do use the fruit but say that it will be used for their holiday, it is also an asheira tree.
 - **Ameimar** said, the Elders of Pumbedisa told me that the halacha follows **Shmuel**.

MISHNA

- We may not sit in the shade of an asheira, but if one does (sit in the shade, but not directly beneath the branch) he remains tahor. We may not walk beneath the tree, and if one does, he becomes tamei. If the branches hang over the reshut harabim and a person walks underneath them, he remains tahor.

GEMARA

- **Q:** It is assur to benefit from avoda zara, so it is obvious that one can't sit in its shade!? **A: Rabbah bar bar Chana in the name of R' Yochanan** said, the Mishna is teaching that even "the shadow of its shadow" (the lighter, secondary shadow) is assur as well.
 - **Q:** This would mean that the Mishna is saying that sitting in the primary shadow would make him tamei? **A:** He would remain tahor there as well. The Mishna is teaching that one should not even sit in the secondary shadow.
 - **Others** say that the Gemara asked that it is obvious that he remains tahor since he wasn't under the branch? **Rabbah bar bar Chana** answered that the Mishna is teaching that even if he sat in the primary shade he would remain tahor. The Gemara asks, does that mean that sitting in the secondary shade would be mutar? The Gemara says that would also be assur, but the Mishna is teaching that sitting in the primary shade would still not make him tamei.

V'LO YAAVOR TACHTEHA V'IHM AVAR TAMEI

- The reason he becomes tamei is because we are certain that there is a korbon of avoda zara buried under the tree.
 - This follows the view of **R' Yehuda ben Beseira**, who learns from a pasuk that the korbon of avoda zara gives off tumas ohel like a meis.

HUYSA GOZELES ES HARABIM V'AVAR TACHTEHA TAHOR

- **Q:** Does the Mishna mean that b'dieved, if he passed underneath he remains tahor, or that l'chatchila he may even pass underneath? **A: R' Yitzchak ben Elazar in the name of Chizkiya** said, it means even l'chatchila. **R' Yochanan** said, it means only b'dieved.
 - The Gemara says they do not argue. **R' Yochanan** is referring to where there is an alternate route that he can take, and **R' Yitzchak** is referring to where there is no alternate.
 - **R' Sheishes** told his attendant that when they pass under an asheira that overhangs the reshut harabim, he should rush them.
 - **Q:** If there was no alternate route, why did he have to rush? If there was an alternate, how would rushing make it mutar? **A:** There was no alternate, but as a prestigious person he felt that he should conduct himself on a more stringent level.

MISHNA

- We may plant vegetables under an asheira in the winter (the shade blocks the sun and is therefore detrimental to the vegetables), but not in the summer. Lettuce may not be planted

there in the winter or the summer. **R' Yose** says, even vegetables may not be planted there in the winter, because the falling leaves act as fertilizer and benefit the growth of the vegetables.

GEMARA

- **Q:** Does the Mishna mean that **R' Yose** holds that the combination of the assur item (the leaves) and the mutar item (the soil) make the vegetables assur when they both cause the growth, and the **Rabanan** hold that when an assur and a mutar thing combine the result is mutar? An earlier Mishna suggests the opposite!? The Mishna said, that **R' Yose** said a metal avoda zara may be ground into powder and thrown into the wind, and the **Rabanan** said that would act as fertilizer and would therefore be assur to do!? Now, we can say that **R' Yose** allows it there, because the avoda zara is being destroyed, and doesn't allow it here, because the tree is not being destroyed. However, how can we explain the contradicting views of the **Rabanan**? **A:** We must reverse the opinions in our Mishna – the **Rabanan** hold it is assur and **R' Yose** holds it is mutar. **A2:** We can also answer that we do not need to reverse the views. **R' Yose** can be explained as we have explained. The **Rabanan** can be explained by saying that with regard to the vegetables under the tree they hold that the benefit provided by the falling leaves is totally negated by the shade provided by the tree.