



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

Avodah Zarah Daf Nun Beis

- **Q:** The Gemara taught a Braisa that brought a machlokes between **R' Yishmael** and **R' Akiva**, which was based on a drasha of the pesukim. **R' Yishmael** said that the avoda zara of a goy becomes assur only once it is worshipped, but the avoda zara of a Yid becomes assur immediately (**R' Akiva** said the opposite). Now, the halacha regarding the avoda zara of a goy was learned from a drasha in the pasuk, but how does he know the halacha regarding the avoda zara of a Yid? **A:** It is based on logic – if the avoda zara of a goy is only assur after worshipped, the avoda zara of a Yid is assur immediately when made.
 - **Q:** Maybe we should instead say that the avoda zara of a Yid does not become assur altogether? **A:** That cannot be, because we will learn soon that the avoda zara of a Yid must be buried and hidden, so it must be that it is assur.
 - **Q:** Why can't we say that the avoda zara of a Yid is not treated differently than that of a goy? **A:** The pasuk regarding the Eigel says "v'es chataschem asher asisem es ha'eigel", which shows that the sin happened even at the time it was just made.
 - **Q:** Maybe the time of making the avoda zara is when the sin is earned, but the issur b'hana'ah doesn't come until it is worshipped? **A:** The pasuk says "arur ha'ish asher yaaseh...", which shows that the curse comes at the time of its making.
 - **Q:** Maybe that is when the curse comes, but the issur b'hana'ah doesn't come until it is worshipped? **A:** The pasuk says "to'avas Hashem", which means that it is assur b'hana'ah at that time as well.
 - **R' Akiva** would say that "to'avas Hashem" just means that making the avoda zara will lead the person to worship it. It does not mean that it becomes assur b'hana'ah at that time.
- **Q:** How does **R' Akiva** know that that avoda zara of a goy becomes assur immediately when it is made? **A:** **Ulla** says, the pasuk said, "pesilei eloheyhem tisrifun ba'aish", which suggests that at the time it is formed it must already be burned, because it is assur.
 - **R' Yishmael** uses this pasuk for the drasha of **R' Yosef**, which teaches that a goy can be mevatel his avoda zara.
 - **R' Akiva** would learn this from different pesukim, like **Shmuel** does.
- **Q:** How does **R' Akiva** know that that avoda zara of a Yid only becomes assur once it is worshipped? **A:** **R' Yehuda** said, he learns from the pasuk of "v'sam basaser", that it only becomes assur when "hidden things" are done to it – i.e., when it is worshipped.
 - **R' Yishmael** uses this pasuk for the drasha of **R' Yitzchak**, which teaches that the avoda zara of a Yid must be buried and hidden.
 - **R' Akiva** learns this halacha from the drasha of **R' Chisda in the name of Rav**, on the pasuk that mentions asheira and the Mizbe'ach, which creates a hekesh to teach that just as the Mizbe'ach must be buried (if it can no longer be used), the same is for an avoda zara.
 - **R' Yishmael** uses this pasuk for the drasha of **Reish Lakish**, to teach that one who appoints an improper judge is as if he planted an asheira.
- **Q:** **R' Hamnuna** asked, what is the halacha regarding a keili that was fixed with the intent to use it for avoda zara service?
 - **Q:** What type of avoda zara? If it is of a goy, **R' Yishmael** and **R' Akiva** would agree that since this is only a keili used in the service of avoda zara of a goy, it would only become assur once it is used in the service! If it is the avoda zara of a Yid, then according to **R' Akiva** who says that even his actual avoda zara only becomes assur once worshipped, so certainly the keili will only become assur once used in service! If the question is

according to **R' Yishmael**, and the question is do we learn out the keili for a Yid's avoda zara from the keili of a goy's avoda zara and it therefore only becomes assur once used in service, or do we learn out the keili from the actual avoda zara, and just like this avoda zara becomes assur even before it is worshipped the keili also becomes assur even before it is used, then why did he ask about a case where the keili was repaired? Why not ask about a case where the keili was initially made for the avoda zara of a Yid!?

A: Rather, **R' Hamnuna** was asking with regard to a metal keili that was tamei and the keili then broke and was repaired, which a Mishna says the halacha is that the tumah returns to the keili, is that only true for D'Oraisa tumah, but not tumah D'Rabanan (like tumah given off by an avoda zara) or is it even true for tumah D'Rabanan? That is what **R' Hamnuna** meant to ask.

- **Q:** If that was his question, why did he only ask regarding tumah of avoda zara? Why not ask about other tumah D'Rabanan? **A:** He was asking a double question – one, does tumah D'Rabanan come back, and two, if you say it does not come back, is the tumah of avoda zara treated differently because of the stringent nature of avoda zara?
 - The Gemara leaves the question of **R' Hamnuna** with a TEIKU.
- **Q: R' Yochanan** asked **R' Yannai**, with regard to food that was offered to an avoda zara, can bitul help to rid them of the tumah or not?
 - He did not ask regarding keilim, because since keilim could become tahor when put into a mikvah it makes sense that it can lose its tumah with bitul, but food may be different. He also did not ask regarding an avoda zara that was itself made of food, because since the issur hana'ah is removed upon bitul, the tumah would likely be removed upon bitul as well. His only question was regarding an offering of food, since an offering cannot become batel, as **R' Gidal** said earlier, the tumah also can't be removed, or maybe the issur stays, because that is D'Oraisa, but the tumah, which is only D'Rabanan, is removed? The Gemara leaves the question with a TEIKU.
- **Q: R' Yose ben Shaul** asked **Rebbi**, may the keilim used in the "House of Chonyo" (Chonyo built a temple modeled after the Beis Hamikdash and would bring korbanos there) be used in the Beis Hamikdash? [The Gemara explains, this question is being asked according to the view that this temple was not considered to be avoda zara, and a Mishna says that the Kohanim who served there may not serve in the Beis Hamikdash. The question is, maybe that is true for Kohanim, because they have free choice and are therefore penalized, but keilim are not so penalized, or maybe the same would apply to keilim and they could also not be used in the Beis Hamikdash?] **A: Rebbi** answered, "These keilim may not be used in the Beis Hamikdash, and we had a pasuk to prove this, but I have forgotten it".
 - **Q: R' Yose ben Shaul** asked that a pasuk seems to say that after Achaz used the keilim of the Beis Hamikdash for improper purposes, Chizkiyah Hamelech had them "heichanu v'hikdashnu", which seems to mean he had them toveled and anointed, which shows that keilim can be used for the Beis Hamikdash after an improper use!? **A: Rebbi** said, that is actually the pasuk that is the source for what I said! "Heichanu v'hikdashnu" actually means that they buried them and were mekadesh new ones in their place, which shows that the keilim were not allowed to be used in the Beis Hamikdash after an improper use.
 - **Q:** Maybe we can bring a proof from a Braisa that says that the Chashmona'im hid the stones of the Mizbe'ach after the Greeks defiled them. We see that they could not be used for the Beis Hamikdash once they were used improperly! **A: R' Pappa** said that is no proof. They darshened a pasuk to teach that the keilim lost all their kedusha once the goyim went into the Beis Hamikdash. Therefore, when the Greeks used them they became assur D'Oraisa as avoda zara. That is why in that case they could no longer be used for the Beis Hamikdash.

MISHNA

- A goy can be mevateil his own avoda zara and that of another goy. A Yid cannot be mevateil the avoda zara of a goy.

- One who is mevateil an avoda zara is also mevateil its accessories. If one is mevateil the accessories they become mutar, but he has not thereby been mevateil the avoda zara and it therefore remains assur.

GEMARA

- **Rebbi** taught the Mishna to his son **R' Shimon** as we have it, that a goy can be mevateil his own avoda zara and that of another goy. **R' Shimon** asked him, "Rebbi, in your younger years you taught the Mishna that a goy can be mevateil his own avoda zara and that of a Yid!"
 - **Q:** How can that be possible, when the pasuk says that a Yid's avoda zara must be hidden forever? **A: R' Hillel the son of R' Valus** said, the Mishna would be talking about where a Yid is a partner with a goy in the avoda zara.
 - In his younger years he held that a Yid only worships an avoda zara based on the mindset of the goy. Therefore, if the goy is mevateil it, the Yid's piece becomes batul as well. In his later years he held that a Yid serves based on his own mindset, and therefore the bitul of the goy doesn't help for the Yid's piece.
 - **Others** say that **R' Hillel** spoke on the later part of the Mishna, that says that a Yid cannot be mevateil the avoda zara of a goy. This seems obvious! **R' Hillel** said, that it is referring to where the Yid and goy are partners, and is teaching that the goy still can be mevateil his piece.
 - **Others** say that **R' Hillel** spoke on a Braisa, where **R' Shimon ben Menasya** said that the avoda zara of a Yid can never be made batel. What is meant by "never"? **R' Hillel the son of R' Valus** said, it is talking about where a Yid is a partner with a goy in the avoda zara, and he is teaching that the Yid worships based on his own mindset.