



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

### Avodah Zarah Daf Nun Daled

- A Braisa says, with regard to a live animal that was worshipped, if it is the worshipper's own animal it becomes assur to be used as a korban. If it is someone else's animal it is mutar.
  - **Q:** A Braisa says, what is the case of an animal that was worshipped and becomes assur to be used as a korban? It is any animal that is worshipped – whether b'shogeg, b'meizid, b'oneis, or b'ratzon. Now, what is the case of "oneis"? Presumably it is where a person bowed down to someone else's animal, and yet the Braisa says it may not be used for a korban!? **A: Rami bar Chama** said, the case of oneis would be where goyim forced a person to bow down to his own animal.
    - **Q: R' Zeira** asked, if "oneis" refers to a person who was forced, the person would be patur, and if so the animal should not become passul!? **A: Rava** said, we see from the pesukim that if one is forced to worship avoda zara in public he would have to give up his life rather than worship the avoda zara. This shows that even a forced act of worship is considered to be an act of worship. That is why the animal becomes assur to be brought as a korban, because the act of worship done to it, even if forced, makes it passul.
      - The **Rabanan** said to **Rava**, a Braisa supports what you have said. The Braisa says that the pedestals of avoda zara that were worshipped during the time of a forced decree remain assur even after the decree is no longer in effect. We see that even a forced act of worship makes the avoda zara assur. **Rava** said this is not a great proof. The reason it is assur may be that we say there may have been a Yid who was a mumar and willingly served the avoda zara. **R' Ashi** said, it is more than just that there "may be" a mumar who worshipped it willingly. Rather, there was certainly a mumar who worshipped it willingly.
    - **Chizkiya** answered the contradiction between Braisos (that was previously answered by **Rami bar Chama**) that the second Braisa is talking about where a person poured wine as nesachim onto the horns of the animal. If such an act of worship was done (not just bowing down) it can even make someone else's animal assur.
      - **Q: R' Ada bar Ahava** asked, this would be a case of an animal that is used as an accessory (a place to pour nesachim), not as an avoda zara itself, and therefore it should not become assur for the Mizbe'ach!? **A:** Rather, **R' Ada bar Ahava** said that the second Braisa is discussing the case where a person poured wine between the animal's horns, which is an act of worship, and such an act can even make someone else's animal assur.
      - We find that **Ulla in the name of R' Yochanan** made this distinction as well – that bowing down to another's animal doesn't make it assur, but doing a true act of worship does make it assur.
      - **Q:** How does **Chizkiya** know that a person can make someone else's animal assur? It can't be from the fact that Kohanim who are forced to serve in the House of Avoda Zara are not allowed to then serve in the Beis Hamikdash, even though they were forced to do so, because they may be assur because they have intellect and choice and yet did the aveira. It can't be from the fact that the Mizbe'ach became assur for use after the Greeks used it for their avoda zara, because the reason that became assur is based on a pasuk like **R' Pappa** said in an earlier

Gemara!? **A:** Rather, he learns it from the fact that Chizkiya Hamelech did not use any of the keilim that King Achaz had put to use for avoda zara. We see from here that although the keilim did not belong to Achaz, his using them for avoda zara made them assur.

- **R' Dimi** said in the name of **R' Yochanan**, although they said that if one bows down to the soil of the earth it does not make the soil assur, if he digs a bor as worship for avoda zara, it does become assur.
  - **R' Shmuel bar Yehuda** said in the name of **R' Yochanan**, although they said that if one bows down to a live being it does not make it assur, if he barter it for an avoda zara it does become assur.
    - **Ravin** said that **R' Yishmael bar R' Yose and the Rabanan** argue. One says that the item bartered for the avoda zara becomes assur but an item bartered for the bartered item will not, the other says that even this second item will become assur as well.
      - The view that even the second item is assur is based on the pasuk of “v'hayisa cheirem kamohu” – everything generated from the avoda zara gets the issur of the avoda zara. The view that holds that it is mutar learns this from the pasuk of “ki cheirem hu”, which teaches that only the first item is assur. The other view will say that “hu” comes to teach that if one sells orlah or klayim and uses the money to be mekadesh a woman, it is an effective kiddushin. The view that holds that only the first item is assur will learn this halacha regarding orlah and klayim from the fact that the Torah teaches that items bartered for avoda zara and shmitta are assur, and when the Torah teaches the same halacha regarding two different things it teaches that it only applies to those two things and to nothing else. The view that holds that even the second items is assur holds that in such a situation we still can apply the halacha to other places, and therefore the pasuk of “hu” is still needed.

#### MISHNA

- They asked the Jewish elders in Rome, if Hashem doesn't want there to be avoda zara, why doesn't He get rid of them? The elders responded, if they worshipped things that were not needed for the world to exist, Hashem would get rid of them. However, the people worship the sun, the moon, the stars and the constellations. Should Hashem destroy the world because of these fools!? The goyim said to the elders, if so, Hashem should at least destroy the avoda zara that is not needed for the world!? The elders said, doing so would strengthen the position of those who worship the items that are needed for the world, because they will say that the fact that their avoda zara was not destroyed shows that they are truly gods.

#### GEMARA

- A Braisa says, the philosophers asked the Jewish elders in Rome, if Hashem doesn't want there to be avoda zara, why doesn't He get rid of them? The elders responded, if they worshipped things that were not needed for the world to exist, Hashem would get rid of them. However, the people worship the sun, the moon, the stars and the constellations. Should Hashem destroy the world because of these fools!? Rather, Hashem allows the world to function and these fools will eventually be punished. Another example is when a person steals wheat and plants it, Hashem should not allow the wheat to grow. The reason Hashem allows it is because Hashem allows the world to function and these fools will eventually be punished. Another example is when a person is mezaneh with a married woman, Hashem should not allow her to become pregnant. The reason Hashem allows it is because Hashem allows the world to function and these fools will eventually be punished.
  - This is the concept taught by **Reish Lakish**, that Hashem complains that the resha'im “force” him to create people that He did not want to create (i.e. mamzeirem).
- A philosopher asked **R' Gamliel**, the pasuk says that Hashem is “jealous” and strictly punishes those who worship avoda zara. Why is it that Hashem is jealous with the worshippers instead of being jealous of the avoda zara itself? **R' Gamliel** answered with a mashal of a king with an only son who had a dog, which he nicknamed with the name of his father (the king), and whenever

he would swear he would swear by the name of the dog, adding the name of his father. When the king hears this he becomes angry at his son, not at the dog! The philosopher said, you are calling the avoda zara a dog? The avoda zara is what causes the worship by displaying powers, but the dog didn't cause the son to act the way he did!? **R' Gamliel** said, where have you seen its powers? The philosopher said, there was once a fire in the city and the only remaining building was the house of the avoda zara. **R' Gamliel** said, I'll explain that with a mashal. When a king has a city that rebelled against him and he fights back, he fights against the living people, not the dead. The philosopher said, you are calling the avoda zara "dogs" and "dead". If so, let Hashem rid the world of them!? **R' Gamliel** said, if they worshipped things that were not needed for the world to exist, Hashem would get rid of them. However, the people worship the sun, the moon, the stars and the constellations, the springs and the valleys. Should Hashem destroy the world because of these fools!?

- General Agripas asked **R' Gamliel**, the pasuk says that Hashem is "jealous" of avoda zara. Now a chochom is only jealous of another chochom, and a strong person is only jealous of another strong person, and a wealthy person is only jealous of another wealthy person (doesn't this show that there are powers to the avoda zara)? **R' Gamliel** answered with a mashal. If a man takes a second wife, his first wife is only jealous if the new wife is not as good as her.