



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

### Avodah Zarah Daf Beis

### MESECHTA AVODAH ZARAH

### PEREK LIFNEI EIDEIHEN -- PEREK RISHON

#### MISHNA

- For 3 days before the holidays of ovdei kochavim it is assur to transact business with them, to lend things to them, to borrow things from them, to lend money to them, to borrow money from them, to repay a loan to them, or to accept repayment of a loan from them. **R' Yehuda** says we may accept repayment from them, because that causes them pain. The **Chachomim** said to him, although it causes them pain now, eventually it causes them to be happy (since he has freed himself of the loan).

#### GEMARA

- The word used in the Mishna for "holidays" is "eideihen". **Rav and Shmuel** argue as to what the spelling of that word is – one says it is spelled with an "aleph" and the other says it is spelled with an "ayin". Neither opinion is incorrect, because there is a pasuk that suggests it is spelled as each opinion says, and each has a reason why he feels that his pasuk is more properly the source.
  - **Q:** The Gemara asks that the pasuk used as a source for spelling it with an ayin – "yitnu eideihem v'yitzdaku" – is needed for a drasha of **R' Yehoshua ben Levi**, which says that this pasuk teaches that all mitzvos that Yidden do on this world will come and testify for them in Olam Habbah. This shows that the pasuk is referring to the Yidden, not the idol worshippers, so how could this pasuk be the source for how to spell "holidays" for idol worshippers? **A: R' Huna the son of R' Yehoshua** said, rather, the source for spelling with an ayin is a different pasuk.
  - **R' Chanina bar Pappa** or **R' Simlai** darshened, in future times Hashem will take a Sefer Torah and hold it against Him and say "Whoever busied himself with the Torah should now come and take his reward". Immediately, the goyim will come with confusion, as the pasuk says "kol hagoyim nikbitzu yachdav". Hashem will tell them, "Do not come in this disorderly fashion, rather let every nation come separately with its sages", as the pasuk says "v'yei'asfu l'umim". Rome will be first to approach Hashem [this is based on the pasuk that teaches that they are the most prestigious of the nations, and **R' Chisda** taught that the most prestigious person is the one who is judged first.] Hashem will ask them, "With what have you busied yourselves?" They will say, "We made many markets, many bathhouses, and have amassed much silver and gold, and we did all this for the Yidden so that they could be busy with the Torah!" Hashem will say to them, "You fools! Everything that you did, you did for yourself. You made markets so that you have a place for zonos, you made bathhouses to pleasure yourselves, and all silver and gold belongs to Me, as the pasuk says. Is there anyone among you who was involved with Torah!?" Upon hearing this the Romans will leave in dejection. After the Romans leave the Persians will come [since they are the second most prestigious, as can be seen from a pasuk]. Hashem will ask them, "With what have you busied yourselves?" They will say, "We made many bridges, and conquered many cities, and waged many wars, and we did all this for the Yidden so that they could be busy with the Torah!" Hashem will say to them, "Everything that you did, you did for yourself. You made bridges to collect taxes, you conquered cities to have people to force into the service of the king, and with regard to the wars you have waged, it is I (Hashem) who wages wars, as the pasuk says

“Hashem Ish Milchama”. Is there anyone among you who was involved with Torah!?”  
Upon hearing this the Persians will leave in dejection.

- **Q:** When the Persians saw the conversation between Hashem and the Romans, why did they bother to have their conversation? **A:** The Persians said to themselves, “The Romans destroyed the Beis Hamikdash, whereas we built it”. Therefore, they felt that they were in a better position to be rewarded.
- The Gemara says, the same form of conversation will happen with each and every nation.
  - **Q:** Why would these other nations think they would have better results than the previous ones? **A:** They say to themselves, “The Romans and Persians have exercised domination the Yidden, whereas we have not”.
  - **Q:** Why are the Romans and Persians mentioned by name, whereas the remaining nations are all lumped together in the drasha? **A:** Those two nations will continue to be in power until Moshiach comes, whereas the others will not.
- The nations will say to Hashem, “Have You ever offered the Torah to us and we refused to accept it!?”
  - **Q:** How can they say that!? **R’ Yochanan** darshened pesukim to teach that Hashem offered the Torah to every nation, and the only nation to accept the Torah was the Yidden!? **A:** Rather, the nations will say, since we never accepted the Torah, we were not obligated to keep the mitzvos!
    - **Q:** That can’t be their argument, because Hashem could simply say, it is for that reason (that you did not accept the Torah) that you cannot get reward!? **A:** Rather, the nations will say to Hashem, “You never forced us to accept the Torah, like you did to the Yidden”. We find that the Yidden were forced based on the drasha of **R’ Dimi bar Chama**, who darshens a pasuk to teach that Hashem lifted Har Sinai over the Yidden and said, “If you accept the Torah, fine. If not, this will be the place of your burial”. Hashem will answer them, “You have not even kept the 7 mitzvos Bnei Noach, which you did accept, therefore we can see that you would also not have kept the rest of the mitzvos, even if you were forced to accept them!”
    - We see that the goyim did not keep the 7 mitzvos based on a Braisa taught by **R’ Yose**, which darshens a pasuk to teach that when Hashem saw that the goyim were not keeping the 7 mitzvos, He released them from being obligated to keep them.
      - **Q:** Because they didn’t keep them they benefited by being released from the obligation to keep them!? **A:** **Mar the son of Ravina** said, this means that at this point, even if they keep them, they no longer get reward.
        - **Q:** We have learned in a Braisa that **R’ Meir** said that if a goy is occupied with Torah he does receive reward!? **A:** He gets reward, but not the reward of one who is commanded to do a mitzvah and then does it, and **R’ Chanina** has said that the reward for doing a mitzvah is greater for one who is commanded to do that mitzvah than for one who is not commanded and does the mitzvah.