



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

Avodah Zarah Daf Hey

- **R' Shmuel bar Nachmeini in the name of R' Yonason** said, whoever does a single mitzvah in this world will have that mitzvah precede him and go before him in Olam Habah, and anyone who does a single aveirah in this world has the aveirah cling to him and go before him in Olam Habah. **R' Elazar** said, the aveirah is tied to him like a dog.
- **Reish Lakish** darshened a pasuk to teach that if the Yidden would not have worshipped the Eigel they would have remained as Malachim who would never have children.
 - **Q:** The Torah gives a mitzvah of "pru urvu"!? **A:** That mitzvah would have only applied until the time of Matan Torah.
 - **Q:** After Matan Torah Hashem told Moshe to tell the Yidden to "return to their tents" (i.e. to their wives), which means that there still must have been a mitzvah for them to do so!? **A:** That was for the pleasure of being with their wives, but not to have children.
 - **Q:** The pasuk after Matan Torah says that if the Yidden fear Hashem, He will make it good for them and their children!? **A:** That was referring to the children who stood at Har Sinai.
 - **Q: Reish Lakish** darshened a pasuk to teach that Hashem showed Adam Harishon all the generations that were destined to be, including **R' Akiva**. This shows that all those future generations were destined to be born!? Also, **R' Yose** said that Moshiach can't come until all the neshamos in Heaven are born. This further shows that children were always going to be born!? **A: Reish Lakish** didn't mean that we would not have been born. He meant that that generation would have lived forever, and compared to that generation we would be considered as nothing at all.
 - **Q:** How could we say that they would not have died? There are many parshiyos in the Torah that are written regarding what happens upon death – e.g. yibum, inheritance!? **A:** They were written conditionally, to only be practical if the Yidden ended up doing aveiros. We see from **Reish Lakish** elsewhere that pesukim are written conditionally. **Reish Lakish** says that the pasuk of "yom hashishi" teaches that Hashem made a condition with all that was created, that if the Yidden end up accepting the Torah, the Creation will continue to exist. If not, the entire Creation will return to be emptiness.
 - **Q:** A Braisa says that death is inevitable, because Hashem already said to Adam Harishon that all people must die. So how could **Reish Lakish** have said that that generation would have lived forever!? **A:** He would hold like **R' Yose** in that Braisa who says that they could have lived forever.
 - Although the pasuk seems to suggest that had they not sinned they would not have died, the T"K of the Braisa will say that this "death" refers to poverty, and it is poverty that would have been abolished, not actual death. As we find that there are 4 people who are considered as dead – a pauper, a blind person, a metzora, and a person who has no children.
- A Braisa says, the pasuk says "ihm bechukosai teileichu", and "ihm" is a term of pleading. This teaches that Hashem wants us to do the mitzvos and to reward us for doing so. There are two other pesukim which teach this point as well.
- A Braisa says, Moshe Rabbeinu told the Yidden that they are ingrates the sons of ingrates. First, when Hashem asked the Yidden, "Who can make sure that your hearts will continue to fear Me and do the mitzvos", the Yidden should have asked Hashem to make sure of that and He would have helped them do so, but they did not ask Hashem to do so (because they did not want to be indebted to Him). Also, in regard to the "mahn" the Yidden said "nafsheini katza". Yidden are

the “sons of ingrates”, because when confronted by Hashem, Adam said “It is the woman that You gave to me that gave me of the eitz hadaas and I ate it”.

- **R' Yochanan in the name of R' Binaah** darshened a pasuk to teach that the Yidden are very lucky in that as long as they are busy with Torah and gemilus chassadim their Yetzer Harah is given over into their hands and they are not given over into its hands.
 - **Tanna Divei Eliyahu** learns from this pasuk that a person should apply himself to the study of Torah like an ox to its yoke and like a donkey to its load.

SHLOSHA YAMIM ASSUR LASEIS V' LASEIS IMAHEM...

- **Q:** The reason a Yid may not sell an animal to a goy for 3 days before his holiday is that we are concerned that the goy is going to use that animal as a sacrifice to his avoda zara. Do we need to be concerned for so many days? A different Mishna says that we are only concerned that an animal that is purchased on Erev Yom Tov will be used for Yom Tov, so why does our Mishna say we must be concerned by the goy for 3 days? **A:** The other Mishna is referring to purchasing an animal for purposes of eating it. It is only then that people buy the day before, but not before that. Our Mishna is talking about buying the animal for a korbon. For that purpose, they begin to purchase up to 3 days before the holiday.
 - **Q:** A Braisa suggests that we need 30 days to properly prepare for the Korbon Pesach. Presumably, the same would hold true by the goyim, so why does our Mishna only have concern for 3 days before the holiday? **A:** For us, where even the slightest mum is a problem, we need 30 days to properly find and prepare an animal. For the goyim, an animal only becomes disqualified for them if it is missing a limb. They don't need more than 3 days to find a qualified animal based on their standards. Their basis of disqualification is based on **R' Elazar** who darshens the pasuk regarding the bringing of the animals into the teiva of “umikol hachai mikol basar shnayim mikol...” to teach that Bnei Noach cannot bring a korbon that is missing a limb. The goyim then took this standard and used it for their avoda zara as well.
 - **Q:** That pasuk is needed to exclude the bringing of a treifa into the teiva, and is therefore not available to exclude animals that are missing a limb!? **A:** A treifa is excluded based on the pasuk of “l'chayos zerah”.
 - **Q:** That makes sense according to the view that a treifa cannot give birth. However, what about the view that a treifa can give birth? **A:** That view would say that a treifa is excluded by the word “itach”, which teaches that the animals had to be like Noach, who was not a treifa.
 - **Q:** Maybe Noach was a treifa? **A:** The pasuk says he was “tamim” (complete).
 - **Q:** Maybe “tamim” refers to his ways? **A:** The pasuk says he was a tzaddik, so that already teaches that he was complete in his ways.
 - **Q:** Maybe “tamim” refers to his ways and “tzaddik” refers to his deeds? **A:** It can't be that Noach was a treifa, because then when Hashem said to take in animals “like you” He meant that only animals that were treifos should be brought into the teiva. That does not make sense.
 - **Q:** If we exclude treifos based on “itach”, why do we need the pasuk of “l'chayos zerah”? **A:** From “itach” we would think to exclude a treifa only so that they don't die during the year in the teiva and can provide companionship for Noach, but an old or sterile animal would be ok. The pasuk therefore says “l'chayos zerah” to teach that the animal must be able to have offspring.