



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

Avodah Zarah Daf Yud Zayin

EIN BONIN...

- **Rabbah bar Chana in the name of R' Yochanan** said, there are 3 kinds of “basilkas”: those of non-Jewish kings, those of bathhouses, and those of storehouses. **Rava** said, it is mutar to help them build two of these and assur to help them with one of them – and the pasuk of “lesur malcheyhem b'zikim” can help one remember that it is the one of the kings that is assur. **Others** say that **Rava** said that it is mutar to help them build all of these.
 - **Q:** Our Mishna clearly said that it is assur to help them build a “basilki”!? **A:** The Mishna should be understood as saying that a basilki *of* a gardom, a stadium and a bimah may not be built for them. The basilki is not an item on its own.
- A Braisa says, when **R' Eliezer** was arrested by the Romans for heresy (i.e. for learning Torah), they took him up to the gardom to be judged. The officer said to him, “Why does such an old man busy himself with such stupidity!?” **R' Eliezer** said, “The Judge is trusted by me”. He said this in reference to Hashem, but the officer thought that he was referring to him. Therefore, the officer told him, since you trusted in me, I swear that you will be acquitted. When **R' Eliezer** got home he was inconsolable (feeling that he must have done an aveira that caused him to be punished in the way he was). **R' Akiva** said, maybe it is because you once heard some teaching of heresy and you agreed with it, and that is why you were arrested for “heresy”? **R' Eliezer** said, you in fact remind me of such an incident. It once happened that a heretic told me that the pasuk of “ki mei'esnan kibatza v'ahd esnan zona yashuvu” teaches that although if a zonah is paid with an animal, that animal can't be brought into the Azarah, it can be used to make a bathroom for the Kohen Gadol (the pasuk is understood as saying that the zonah comes from a dirty place and the animal should therefore go to a dirty place). **R' Eliezer** said that he liked that drush, and that must be why he was arrested for heresy, because the pasuk says “harcheik mei'aleha darkecha” – referring to heresy, and “v'ahl tikrav ehl pesach beisah” – referring to the government. **Others** say that “harcheik mei'aleha darkecha” – refers to heresy and the government, and “v'ahl tikrav ehl pesach beisah” – refers to a zonah.
 - **Q:** How far must one distance himself from the house of a zonah? **A:** **R' Chisda** said, 4 amos.
 - The **Rabanan** use the pasuk of “ki mei'esnan kibatza v'ahd esnan zona yashuvu” for a drasha of **R' Chisda**, to teach that every zonah will eventually have to come onto paying a person for zhus.
 - The view of **R' Chisda**, that one must distance himself 4 amos from the house of a zonah is argued on by **R' Pedas**, who says that the Torah only makes zenus assur with arayos, without any requirement to distance 4 amos.
 - When **Ulla** would come back from yeshiva he would kiss his sisters on their arms.
 - This conflicts with another statement of **Ulla**, where he says that any type of closeness between a man and a woman is assur, to distance oneself from arayos.
 - **Mar Ukva** darshened a pasuk to teach that Gehenom has “two daughters” – heresy and government (they remain in Gehenom to be punished).
 - The Gemara darshens a pasuk to teach that most who serve avoda zara don't do teshuva. Even if one does do teshuva he dies quickly, so that he not fall back into his evil ways.
 - **Q:** How can you say that one who does teshuva from heresy dies right away? There was a woman who told **R' Chisda** that the smallest of her sins was having her younger son fathered by her older son, and she wanted to do teshuva on all her sins. **R' Chisda** told the people to prepare her tachrichin, because as a true

baalas teshuva she would die, and yet she did not die. Now, if this was her smallest sin, we can presume that she also sinned with heresy, and yet she did not die immediately!? **A:** She did not do a full teshuva from her heresy, and that is why she did not die.

- **Others** asked, how could you say that one only dies after doing teshuva from heresy, but not after doing teshuva from other aveiros? We see that **R' Chisda** felt this woman would die for her teshuva!? The Gemara answers, since she said that was her smallest aveira, it must be that she also sinned with heresy, and that is why he felt she would die.
- **Q:** How could you say that one only dies after doing teshuva from heresy, but not after doing teshuva from other aveiros? We find that **R' Elazar ben Drurya** committed tremendous levels of aveiros of zenus, and when he finally did teshuva he immediately died, and a Bas Kol called out and said "**R' Elazar ben Drurya** is ready for Olam Habbah". We see that for zenus one dies immediately after teshuva as well!? **A:** He was so attached to the aveira of zenus that it was like someone who is attached to heresy, and therefore Hashem took his life so that he not return to his sinful ways.
 - **Rebbi** cried upon hearing this story and said, there are those who can acquire their place in Olam Habbah over many years, and there are those who do so in a single moment. **Rebbi** said, not only are baalei teshuva accepted in Heaven, rather in Heaven they even refer to the person as "rebbi"!
- **R' Chanina and R' Yonason** were walking and reached a fork in the road. One path would make them pass a place of avoda zara and the other would make them pass a place of zonos. One said to the other, let us rather go and pass the avoda zara, because the Yetzer Hara for avoda zara has been killed. The other said, let us rather go and pass the zonos so that we can fight and win over our Yetzer Hara and get rewarded for doing so. They decided to go by the zonos. As they got close, the zonos went back into their rooms. The one who had suggested to go and pass the avoda zara asked the other, how did you trust yourself to walk by the zonos? He answered based on a pasuk, which is darshened to teach that one's Torah protects him from matters of zenus.
- A Braisa says, when **R' Elazar ben Prata and R' Chanina ben Tradyon** were arrested by the Romans, **R' Elazar** told **R' Chanina**, you are lucky that you were only arrested for one thing (teaching Torah), whereas I was arrested for 5 things. **R' Chanina** said, you are lucky, because you were arrested for 5 things but will be saved from execution, whereas I was arrested for one thing and will be executed, because you are involved in Torah and gemilas chasadim, whereas I am only involved with Torah. This accords with **R' Huna**, who says that one who only busies himself with Torah is like one who has no God.
 - **Q:** Can we say that **R' Chanina** was not involved with gemilas chasadim? A Braisa says, **R' Eliezer ben Yaakov** says, one should not give his money to the communal tzedaka fund unless it is run by a talmid chochom like **R' Chanina**. We see that he ran the tzedaka fund!? **A:** He was very trustworthy to watch over the funds, but he was not involved in the running of the fund.
 - **Q:** We find that **R' Chanina** once mistakenly gave his matanos l'evyonim to poor people without telling them it was to be used for the Purim seudah, and when he realized his mistake he took his own personal money and gave additional money to poor people for their Purim seudah. We see he did do chessed!? **A:** He did chessed, but not to the extent that he felt he should have.
 - The Gemara explains, the Romans came to **R' Elazar ben Prata** and asked him, "Why did you learn Torah and why did you steal?" He replied to them, "If one is busy with the sword (stealing) he cannot be busy with the book (Torah), and visa-versa, and since this charge is not valid, the other is not valid either". They asked him, "Why do they call you rebbi?" He said, it is because I am the teacher of the weavers. They went and brought him two spindles of thread and asked him, "Which is the shesi string and which is the

eirev string?" A miracle happened and a female bee flew onto the shesi and a male bee flew onto the eirev, which let him know which was which. They then asked him, "Why didn't you go to Bei Avidan (where they had their avoda zara)?" He said, it is because I am an old man and I was afraid I would be trampled. They said, "No old man ever got trampled there!" A miracle happened, and an old man was trampled there that very day. They then asked him, "Why did you let your slave free?" He said, "I did not do so". They brought a witness who got up to testify against him, but Eliyahu came and told him, "The same way a miracle happened to combat the other claims, another one will happen here and all will see your wicked ways". The witness did not listen. At the moment that he got up a message was sent that he must deliver a letter to the king. As he went onto the road, Eliyahu came and threw him 40 parsah away, so that he could not come and testify.