



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

### Avodah Zarah Daf Yud Ches

- The Gemara tells of how the Romans persecuted **R' Chanina ben Tradyon**. They went to **R' Chanina** and asked him why he studied Torah. He answered, it is as Hashem commanded me. They sentenced him to death by burning, his wife to death, and his daughter to live in a house of zonos. He was sentenced to burning as a punishment from Hashem for saying the Shem Hameforesh.
  - **Q:** How could he do that when a Mishna says that one who does so doesn't get a portion in Olam Habbah!? **A:** He said it for purposes of learning, and that is allowed.
    - **Q:** So why was he punished? **A:** Because he said it in public.
  - The Gemara continues, that his wife was punished with death by Hashem, because she didn't protest his saying of the Shem Hameforesh. From here we see that one who can protest and doesn't, is punished for it.
  - His daughter was punished in the way that she was, because when she once walked by the Roman officials they mentioned how beautiful she walked. She then paid careful attention to the way that she walked.
  - When the three of them left the courthouse they all said that their punishment was justly deserved, and stated pesukim to show this point. **Rebbi** said, how great were these great tzaddikim, that they thought of these 3 pesukim at the time that they were saying that their punishment was just.
- A Braisa says, when **R' Yose ben Kisma** became sick, **R' Chanina ben Tradyon** went to visit him. **R' Yose** said to him, you see that the Romans have been sent by Heaven to rule over us, and have destroyed the Beis Hamikdash and killed many of our tzaddikim, and Hashem allows the Romans to continue to exist, and yet I have heard about you that you continue to learn and teach Torah in public!? **R' Chanina** said, they will have mercy on me from Heaven. **R' Yose** said, I am speaking logical to you and you are saying Heaven will have mercy on you? I would be surprised if they don't end up burning you with your Sefer Torah! **R' Chanina** asked **R' Yose** whether he (**R' Chanina**) would be secure in his place in Olam Habbah. **R' Yose** asked for an example of an incident as to how he acted. **R' Chanina** told him the story of the tzedaka money that got mixed with the matanos l'evyonim (stated in the Gemara earlier). **R' Yose** said, based on that, I hope to have the same portion in Olam Habbah like you will have. A short time later **R' Yose** died and the Romans caught **R' Chanina** studying and teaching Torah. They wrapped him in the Sefer Torah, surrounded him with twigs and lit him on fire. They put a wet piece of wool on his heart to make him live longer and suffer. His daughter asked him why this is fair. He said, if I was burned alone, I would also not understand, but now that I am being burned with the Sefer Torah, I know that when Hashem punishes for what is being done to the Sefer Torah, He will also punish for what is being done to me. His talmidim asked him what he sees. He said, I see the parchment being burned, but the letters flying off into the air. They told him, why don't you also open your mouth to allow the flames in so that you will not suffer more? He said, it is better that Hashem take my neshama than I harm myself. The executioner asked **R' Chanina**, if I increase the flames and take away the wool from your heart, do you promise me that I will go into Olam Habbah? **R' Chanina** promised that he would. The executioner did so, and then threw himself into the fire, killing himself. A Bas Kol called out that **R' Chanina** and the executioner are ready to enter Olam Habbah. **Rebbi** cried when he heard this and said, there are those who can be koneh their portion in Olam Habbah in one instance and others who are only koneh it after many years.
  - **R' Meir's** wife, Brurya, was another daughter of **R' Chanina**. She told **R' Meir**, it is disgraceful that my sister is forced to live among the zonos. **R' Meir** packed bribe money and went to try to secure her release. He said, if she has not done an aveira, a miracle

will happen and she will be released. If not, she will not be released. He wanted to test her to see if she had given in to do an aveira. He disguised himself and tried to convince her to be mezaneh with him, but she refused multiple times. He said, we can see that she has not done an aveira, because she must have refused all advances. He went to the guard and offered him the bribe money in exchange for her release. He said, he is afraid of the government. **R' Meir** told him, keep half the money for yourself and give the other half to bribe the government officials. He asked, what am I to do when there is no more money left to bribe them? **R' Meir** said, just say the words "God of Meir, answer me" and you will be saved. They tested it out by inciting attack dogs to come and attack them. When they said "God of Meir answer me" the dogs turned away. When the government found out what happened they took this guard to be hanged. He said "God of Meir answer me" and they could not hang him. They asked him what is going on that this is happening. He told them what had taken place. They etched a picture of **R' Meir** on the gates to the city so that people would recognize him and have him arrested. One time he was recognized by people. He ran into the house of zonos, or some say he ran into a non-kosher restaurant and stuck one finger into the food and licked a different finger (making it seem like he was eating the food), or some say that Eliyahu came, appearing like a zonah, and hugged him, and the people who saw this said, that can't be **R' Meir**, because he would never do that. After this incident, **R' Meir** ran away to Bavel.

- A Braisa says, if someone goes to a stadium where they have bull fights, or to a place where they have entertainment and saw magicians, snake charmers, or different kinds of clowns and jesters, it is considered to be a "place of leitzim", regarding which the pasuk says "ashrei ha'ish asher lo halach...ki ihm b'Toras Hashem cheftzo". This teaches that going to these places leads a person to bitul Torah.
  - **Q:** Another Braisa says that it is mutar to go to their stadiums, because if it is a Yid who is getting killed he can yell to try and save him, and one may go to the other places if it will help to save Yidden as long as he is not considered to be counted among the people who do the killings. Now, regarding the other places we can say the earlier Braisa says it is assur because that is talking about where he is counted among them, but the Braisa contradicts the earlier Braisa regarding stadiums!? **A:** It is actually a machlokes among Tanna'im whether one may go to these stadiums, as we find a Braisa that says that one may not go to a stadium because it is considered to be a place of leitzim, but **R' Nossan** says it is mutar because he may be able to yell and save a Yid, and so that he may be able to provide testimony to a woman to allow her to remarry.
- A Braisa says, **R' Meir** says, one may not go to the theaters or circuses of the goyim, because they do this for the avoda zara. The **Chachomim** say, in a place where they do this for the avoda zara it is assur as a suspicion of avoda zara, in a place where they don't it is assur as a place of leitzim.
  - **Q:** What is the difference between these opinions? **A:** **R' Chanina of Sura** said, the difference would be where someone went (although it is assur) and transacted business there. According to **R' Meir** the proceeds would be assur as avoda zara. According to the **Rabanan** it would not be assur.
- **R' Shimon ben Pazi** darshened the pasuk of "ashrei ha'ish asher lo halach ba'atzas resha'im uviderech chata'im lo amad". He said this teaches that if one goes down a path of aveira he will "stand" there (stay around there, not just pass through), and once he stands there he will "sit" there, and once he sits there he himself will mock the Torah.
  - **R' Elazar** darshened a pasuk to teach that one who mocks (he is a "leitz") will suffer yisurin. **Rava** would plead with the **Rabanan** not to be leitzim so that they not suffer yisurim.
  - **R' Katina** darshened a pasuk to teach that one who mocks is punished with having his sustenance diminished.
  - **Reish Lakish** darshened a pasuk to teach that one who mocks, goes to Gehenom.
    - **R' Oshaya** darshened a pasuk to teach that people who act with arrogance go to Gehenom.
  - **R' Tanchum bar Chanilai** darshened a pasuk to teach that one who mocks causes the world to be destroyed.

- **R' Elazar** said, mockery is so bad that it is initially punished with suffering of yisurim and eventually punished with destruction of the world.
- **R' Shimon ben Pazi** darshened the pasuk of “ashrei ha’ish asher lo halach” as referring to one who never went to the theaters and circuses of the goyim, “uviderech chata’im lo amad” refers to one who did not go hunting for sport, “uvimoshav leitzim lo yashav” refers to one who didn’t go to their performances. A person may say that not going to these places is enough, and therefore he can then just sleep all day. The pasuk therefore says, “uvisoraso yehigeh yomam valayla”.
  - **R' Shmuel bar Nachmeini in the name of R' Yonason** darshened the pasuk of “ashrei ha’ish asher lo halach ba’atzas resha’im” as referring to Avrohom Avinu who did not follow the Dor Haflaga, “uviderech chata’im lo amad” as referring to that he did not go along with the people of Sedom, “uvimoshav leitzim lo yashav” refers to that he did not stay with the Plishtim, who were leitzanim.