



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

Avodah Zarah Daf Yud Tes

- The pasuk says “ashrei ish yarei es Hashem”. Is only a man praiseworthy for this, but not a woman? **R' Amram in the name of Rav** said, the pasuk means – praiseworthy is a person who does teshuva when he is still young. **R' Yehoshua ben Levi** said, it means praiseworthy is the person who is strong like a man to win over his Yetzer Harah.
 - The pasuk says “b'mitzvosav chafetz me'od”. **R' Elazar** said, this teaches that one should want to do a mitzvah for the sake of the mitzvah itself, not for the sake of the reward for doing the mitzvah.
 - The pasuk says “ki ihm b'Toras Hashem cheftzo”. **Rebbi** said, this teaches that a person can only be successful at learning a topic that he wants to learn.
 - **R' Avdimi bar Chama** said, the pasuk teaches that if one engages in Torah, Hashem takes care of his needs.
 - **Rava** said, the pasuk teaches that a person can only be successful at learning a topic that he wants to learn.
 - **Rava** also said, when one begins to learn, it is called “Hashem's Torah” (“b'Toras Hashem cheftzo”). When a person fully understands the learning, it becomes “his” Torah (“uviToraso yehigeh yomam valayla”).
 - **Rava** also said, a person should first learn from his rebbi so that he has a handle on the basics. Only then should he begin a deeper delve.
 - **Rava** also said based on another pasuk, a person should always learn even if he forgets what he is learning, and even if he doesn't really understand what he is learning.
 - **Rava** darshens a contradiction in pesukim to teach that initially a person should be like a bird flying from place to place – looking for the right rebbi. Eventually, he will then become a rebbi himself, and will teach to others who will come to him to learn.
 - **Rava** darshens other pesukim to teach that initially a talmid runs away from people who ask him questions, because he doesn't know the answers. Eventually, he will become comfortable enough to answer questions in public.
 - **Ulla** said, one pasuk refers to Torah knowledge as a “bor” and in another place it is referred to as flowing water. Initially there is a limited amount of knowledge he will achieve, but later he will be able to gain a lot more knowledge – like flowing water.
 - **Rava in the name of R' Sechora in the name of R' Huna** darshened a pasuk to teach that if a person just keeps learning new things without reviewing, his learning will not be retained. However, if he learns small amounts and reviews before he moves on, he will retain his learning.
 - **Rava** said, the **Rabanan** know this, but are not careful about it. **R' Nachman bar Yitzchak** said, I was careful with it and I retained my learning.
 - **R' Shizbi in the name of R' Elazar ben Azarya** darshened a pasuk to teach that if a person learns a lot to try and impress others, he will not live long. **R' Sheishes** darshens the same pasuk to teach that a talmid who uses careful methods in his learning will retain his learning.
 - **R' Dimi** said, this can be compared to a bird catcher who must break the wing of his catch before he tries to move to another bird, or else he will lose the bird he already caught.

- **R' Yannai** darshens a pasuk to teach that if a person learns everything from only one rebbi, he will not have success. When **R' Chisda** told this to his talmidim, they all left him and went to learn by **Rabbah**, who then told them, this is only true with regard to learning methods of logic. However, with regard to learning the texts of the learning, it is actually better if it is all learned from one rebbi.
- **R' Tanchum bar Chanilai** darshened a pasuk to teach that a person should divide his years into 3 – one third should be spent learning mikra, one third Mishna, and one third Gemara.
 - **Q:** How can one know how many years he will live? **A:** He should divide his days into thirds, and learn each of these every day.
- **Rava** darshened a pasuk to teach that if a person makes regular times for learning Torah, he will be successful in everything that he does. If not, the rebbi and the talmid are considered to be resha'im and don't see success.
- **R' Abba in the name of R' Huna in the name of Rav** darshens a pasuk that discusses the "killing" of people as referring to a talmid that paskens when he is not fit to pasken.
 - **Q:** How long must a person wait until he is mature enough to pasken? **A:** Until he is 40 years old.
 - **Q:** We find that **Rabbah** paskened, and he only lived until 40!? **A:** If a person is equal in Torah to the other posek of the locale, he may pasken even before reaching 40.
 - **R' Acha bar Ada in the name of Rav** darshened this pasuk to teach that even the casual conversation of talmidei chachomim should be studied to be learned from.
- **R' Yehoshua ben Levi** said, there is a concept that is written about in the Torah, repeated in the Nevi'im, and discussed a third time in the Kesuvim – whoever engages in Torah learning, his possessions will cause him to succeed. He then brings the 3 pesukim.
 - **R' Alexandri** would call out, "Who wants life?" Everyone would gather around him and say "Give us life!" He said, the pasuk says "Mi ha'ish hechafetz chayem...netzor leshoncha meira..." A person may say that as long as he doesn't speak bad he is good and can even waste his time sleeping. The pasuk therefore says "Sur meirah va'asei tov", and "tov" refers to Torah.

HIGIYA LAKIPAH MAKOM SHEMAAMIDIN BAH AVODAS KOCHAVIM

- **R' Elazar in the name of R' Yochanan** said, if one was oiver and built this with them, his wages remain mutar.
 - **Q:** This seems obvious – the dome is only an accessory for avoda zara, and according to **R' Akiva and R' Yishmael** such items only become assur once they are used for worship!? **A:** **R' Yirmiya** said, **R' Elazar** meant to say that even if the Yid worked on the avoda zara itself, his wages would be mutar.
 - **Q:** This makes sense according to the view that an avoda zara only becomes assur once it is worshipped. However, according to the view that it becomes assur as soon as it is made, why is the money mutar? **A:** **Rabbah bar Ulla** said, **R' Elazar** was referring to the wages for knocking in the final nail and completing the avoda zara. The avoda zara only becomes assur upon that final blow, and the wages for that final blow is worth less than a pruta. Therefore, it remains mutar.
 - We see from here that **R' Elazar** holds that wages are not earned at the end of the job, but are rather earned throughout the job as the work is done, and are payable at the completion of the job.