



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

Avodah Zarah Daf Mem Daled

MISHNA

- **R' Yose** said that one may dispose of a metal avoda zara by grinding it into powder and throwing it into the wind or the sea. The **Chachomim** said, that would also become fertilizer and the pasuk says "lo yidbak b'yadcha me'uma min hacheirem".

GEMARA

- A Braisa says, **R' Yose** said to the **Rabanan**, the pasuk says that Moshe took the Eigel and grinded it into powder, which shows that this may be done!? The **Rabanan** said, that is no proof. Moshe took the powder and mixed it into water and gave the water to drink to Klal Yisrael, and this water punished the people who were guilty of sin. However, this would not be an effective way of destroying an avoda zara. **R' Yose** said to them, the pasuk says that King Assa took an avoda zara, ground it and burned it in the Kidron Valley (which shows we are not concerned for it being fertilizer)!? The **Rabanan** said, that is no proof, because nothing grows in the Kidron Valley, and that is why that was not a problem. [A Mishna seems to say that things did grow in the Kidron Valley!? The Gemara says, certain places in the valley did have things growing there and others did not, and King Assa did this in a place that did not.] **R' Yose** said to them, the pasuk says that King Chizkiya ground up the copper snake that Moshe had made (and which people later began to worship as an avoda zara). This shows that one may dispose of avoda zara in this way!? The **Rabanan** said, the pasuk teaches that Moshe made this copper snake from his own money. Therefore, in truth it didn't become assur by other worshipping it, since a person cannot make the property of someone else assur. Chizkiya ground it up not because it was assur b'hana'ah, but rather only because the people were treating it as an avoda zara. **R' Yose** said to them, the pasuk says that when the Plishtim were fleeing from Dovid and his army they abandoned their avoda zara in the battlefield, and the Yidden took them, and "vayisa'eim" – which we understand to mean that they ground them up, and threw them into the wind!? The **Rabanan** said, that is no proof, because another pasuk describing that time says that Dovid burned them. The Gemara explains, the word "vayisa'eim" actually means that the Yidden carried away the avoda zara. **R' Huna** explained that initially they burned the idols that were left there, but then Itai Hagiti came and was mevatel the avoda zaros, so the remaining ones were taken for their value. In fact, the pesukim tell how Dovid took the crowns of one of the avoda zaros and wore it on his head.
 - The Gemara darshens pesukim to teach that Dovid had a special crown that fit him perfectly in the place of his head tefillin, which let enough room to allow for him to wear tefillin as well. **R' Yehuda in the name of Rav** darshened another pasuk to teach that the crown only fit the descendants of Dovid who were worthy of being king.
 - **R' Yehuda in the name of Rav** explains the pasuk that says that Adoniya said he will be king to mean that he tried to fit the crown on his head, but it would not fit properly.
 - **R' Yehuda in the name of Rav** said, the pasuk says that Adoniya had 50 men running in front of his chariots. This refers to 50 men who had their spleens removed and the skin and flesh from their soles removed (spleens and skin under the soles are what cause people to have to run slower).

MISHNA

- Pruklus ben Plusfus asked **R' Gamliel** in Akko, while he was bathing in the bathhouse of Afroditi (it was located in the chatzer of an avoda zara), "The pasuk says 'lo yidbak b'yadcha me'uma min

hacheirem' so how do you bathe in this bathhouse!?" **R' Gamliel** said, "We don't answer in a bathhouse". When **R' Gamliel** left the bathhouse he said to him, "I did not come into its domain, it came into my domain (meaning, the bathhouse was there first and the avoda zara came later and cannot now prevent me from being allowed to bathe there). Also, the bathhouse was not made to beautify the avoda zara, rather the avoda zara was made to beautify the bathhouse (which shows that the avoda zara is secondary to the bathhouse). Another reason, if I were to give you a lot of money you would not go into your avoda zara naked, or as a baal keri, or urinate in front of it, and yet this avoda zara is at a place where people urinate there! The Torah says "eloheihem", which teaches that it is only assur to benefit from an avoda zara that is treated as a god, and this one is not".

GEMARA

- **Q:** How could **R' Gamliel** have answered him in the bathhouse (he told him that we are not allowed to answer in a bathhouse, which is itself an answer)? **Rabbah bar bar Chana in the name of R' Yochanan** has said that it is mutar to think in Torah anywhere except for a bathhouse and a bathroom!? Even if he spoke to him in a language other than Lashon Hakodesh it would still be assur, as **Abaye** says! **A:** A Braisa says, when he left the bathhouse he told him that we may not answer in a bathhouse.
- **R' Chama bar Yosef Biribi in the name of R' Oshaya** said, that it was not a true answer that **R' Gamliel** gave, but **R' Chama bar Yosef** said, it was a true answer.
 - **R' Oshaya** felt it was not a true answer, because we see that defecating in front of Baal Pe'or is considered a form of worship, so why did he say it is not an avoda zara just based on the fact that people urinate in front of it, and **R' Chama bar Yosef** said it was a true answer, because Baal Pe'or is different, because that is precisely how one worships that avoda zara.
 - **Abaye** explained, **R' Oshaya** felt it was not a true answer, because **R' Gamliel** said it was mutar only because the bathhouse was there first, however a Mishna says it would be mutar even if the avoda zara was there first, as long as the person need not show appreciation to the avoda zara for using it, but **R' Chama** felt it was true, because the mere use by **R' Gamliel** of the bathhouse would be considered showing appreciation, because he was a prestigious person.
 - **R' Simi bar Chiya** explained, **R' Oshaya** felt it was not a true answer, because **R' Gamliel** said it is not an avoda zara since people urinate in front of it, but a Mishna says that urinating in front of an avoda zara does not make it batel! **R' Chama** said that the Mishna is referring to when he does that one time, which was done in a fit of anger, and he later calms down. However, here it was done all the time and therefore it shows that it was not a true avoda zara.
 - **Rabbah bar Ulla** explained, **R' Oshaya** felt it was not a true answer, because **R' Gamliel** implied that if the bathhouse was made to beautify the avoda zara, it would have been assur to use the bathhouse. However, a Braisa says that a verbal consecration to an avoda zara is not effective, and therefore it would still not have made it assur! **R' Chama** said, that although the bathhouse would not become assur b'hana'ah, maybe it would still be assur to use it if doing so beautifies the avoda zara.