



בס"ד

Intro

Today we will Be"H begin the second Perek of מסכת עבודה and learn דף כ"ב.

Some of the topics we will learn about include:

אין מעמידין בהמה בפונדקאות של עובדי כוכבים מפני שחשודין על הרביעה

One may not keep his animals in the stables of an idolater's inn, because they are suspected of having relations with animals.

However, the Gemara explains

לוקחין מהן בהמה לקרבן

We are permitted to purchase an animal from them to be used as a Korban, and we are not concerned for רביעה, because

עובד כוכבים חס על בהמתו

The עכו"ם will not have relations with his own animal, because he does not want to damage his animal; But he would have relations with the Jew's animal entrusted to him.

The Gemara discusses

לוקחין בהמה מרועה שלהן

Purchasing animals from a shepherd who is an idolater;

אין מוסרין בהמה לרועה שלהן It is forbidden to entrust one's animals with a shepherd who is an idolater; and

עופות

Entrusting birds with idolaters.

לא תתייחד אשה עמהן מפני שחשודין על העריות

A woman may not seclude herself with idolaters, because they are suspected of engaging in illicit relationships.

לא יתייחד אדם עמהן

מפני שחשודין על שפיכות דמים

A man should not seclude himself with idolaters, because they are suspected of committing murder. אין מעמידין בהמה
בפונדקאות של עובדי כוכבים
מפני שחשודין על הרביעה
לוקחין מהן בהמה לקרבן
עובד כוכבים
עובד כוכבים
חס על בהמתו





לא תתייחד אשה עמהן מפני שחשודין על העריות

לא יתייחד אדם עמהן מפני שחשודין על שפיכות דמים









We begin the Perek with the Mishnah that forbids three interactions with idolaters:

Zugt di Mishnah

1.

אין מעמידין בהמה בפונדקאות של עובדי כוכבים מפני שחשודין על הרביעה

One may not keep his animals in the stables of עכו"ם, because they are suspected of having relations with animals, and one would transgress לפני עור לא תתן מכשול Causing another person to sin

ולא תתייחד אשה עמהן
 מפני שחשודין על העריות

A woman may not seclude herself with them, because they are suspected of engaging in illicit relationships.

ולא יתייחד אדם עמהן
 מפני שחשודין על שפיכות דמים

A man should not seclude himself with them, because they are suspected of committing murder.







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The Gemara challenges the first ruling of the משנה from the following ברייתא:

לוקחין מהן בהמה לקרבן

It is permitted to purchase an animal from idolaters to be used for a קרבן, and

ואין חוששין

לא משום רובע ולא משום נרבע

ולא משום מוקצה ולא משום נעבד

We are NOT concerned that he may have had relations with the animal or worshiped the animal, or that he may have set it aside for worship, thus disqualifying it for a קרבן.

Now, the Gemara asks;

We understand that we are not concerned for

מוקצה ונעבד

Because

אם איתא דאקצייה

ואם איתא דפלחיה

לא הוה מזבין ליה

If he would have worshipped the animal or set it aside for worship, we can assume that he would not have sold it? However,

רובע ונרבע לחוש

Why are we not concerned that he may have had relations with the animal?



לוקחין מהן בהמה לקרבן

It is permitted to purchase an animal from idolaters to be used for a קרבן, and

ואין חוששין

ולא משום מוקצה ולא משום נעבד

We are NOT concerned that he may have set it aside for worship, thus disqualifying it for a קרבן.

Because

אם איתא דאקצייה ואם איתא דפלחיה לא הוה מזבין ליה

If he would have worshipped the animal or set it aside for worship, we can assume that he would not have sold it.

לא משום רובע ולא משום נרבע

We are NOT concerned that he may have had relations with the animal or worshiped the animal,

However,

רובע ונרבע לחוש

Why are we not concerned that he may have had relations with the animal





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3

The Gemara answers with the following distinction between the Braisa and the Mishnah:

In the Braisa

לוקחין מהן בהמה לקרבן

And we are not concerned for רביעה, because

עובד כוכבים חס על בהמתו

The עכו"ם does not want to damage his animal;

In the case of

נקבות

שלא תעקר

He would not have relations with his own female animal, because this might cause it to become sterile.

And in the case of

זכרים

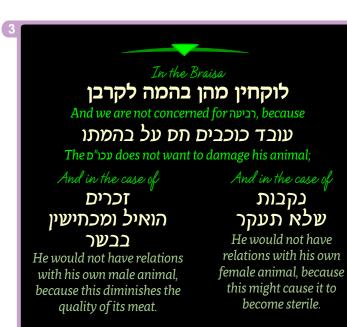
הואיל ומכחישין בבשר

He would not have relations with his own male animal, because this diminishes the quality of its meat.

But in the Mishnah

אין מעמידין בהמה בפונדקאות של עובדי כוכבים

Because we are concerned for רביעה, because he would have relations with the Jew's animal.



But in the Mishnah

אין מעמידין בהמה בפונדקאות של עובדי כוכבים

We are concerned for רביעה, because he would have relations with the Jew's animal.



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4

The Gemara asks another similar contradiction of two Braisos regarding רועה, a shepherd who is an idolater: One Braisa rules

אין מוסרין בהמה לרועה שלהן

One may not entrust his animals with a shepherd who is an idolater, because we are concerned for רביעה.

However, another Braisa rules

לוקחין בהמה מרועה שלהן

שמתיירא משום הפסד שכר

It is permitted to purchase animals for a Korban from a shepherd who is an idolater and we need not be concerned for הביעה, because he will not engage in relations with the animals, since he is afraid that the owner will find out.

And the Gemara differentiates as follows:

In the second Braisa

לוקחין בהמה מרועה שלהן

שמתיירא משום הפסד שכר

The Braisa is discussing animals of non-Jewish owners.

Therefore, since

אינהו דידעי בהדדי

מרתתי

He is afraid of the non-Jewish owners, because they will certainly suspect of him of engaging in relations if something happens to the animal, because they are familiar with each other's practices.

However, in the first Braisa

אין מוסרין בהמה לרועה שלהן

The Braisa is discussing animals of Jewish owners.

Therefore, since

אנן דלא ידעינן בהו

לא מרתתי

He is not afraid of Jewish owners, because he thinks that a Jew will not suspect him of engaging in relations, since they are not familiar with these practices.

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Regarding the ruling of the Mishnah

אין מעמידין בהמה בפונדקאות של עובדי כוכבים

A דף ט"ו on ברייתא elaborates;

זכרים אצל זכרים

ונקבות אצל נקבות

ואין צ"ל נקבות אצל זכרים

וזכרים אצל נקבות

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It is even forbidden to leave a male animal with a man, and a female animal with a woman, and it is certainly forbidden to leave a female with a man or a male with a woman.

One Braisa rules

אין מוסרין בהמה לרועה שלהן

One may not entrust his animals with a shepherd who is an idolater, because we are concerned for כביעה.

The Braisa is discussing animals of Jewish owners.

אנן דלא ידעינן בהו לא מרתתי

He is not afraid of Jewish owners, because he thinks that a Jew will not suspect him of engaging in relations, since they are not familiar with these practices. Another Braisa rules

לוקחין בהמה מרועה שלהן שמתיירא משום

הפסד שכר

It is permitted to purchase animals for a Korban from a shepherd who is an idolater, because he will not engage in relations with the animals, since he is afraid that the owner will find out.



The Braisa is discussing animals of non-Jewish owners.

Therefore, since

אינהו דידעי בהדדי מרתתי

He is afraid of the non-Jewish owners, because they will certainly suspect him of engaging in relations if something happens to the animal, because they are familiar with each other's practices.







The Gemara asks נקבות אצל נקבות

נקבות אצל נקבות מאי טעמא לא מייחדינן

Why is it forbidden to entrust a female animal with an idolatress, there is no possibility of רביעה?

And the Gemara answers, because העובדי כוכבים מצויין אצל נשי חבריהן ופעמים שאינו מוצאה ומוצא את הבהמה ורובעה Idolaters often sin with their fellow's w

Idolaters often sin with their fellow's wives, and if she is not available, they may sin with her animal.

Alternately, אפילו מוצאה נמי רובעה They will sin with the animal even if the woman is available, because חביבה עליהן בהמתן של ישראל יותר מנשותיהן

They seek to sin with Jew's animals, even more than they desire their own wives, since they will not engage in relations with their own animals.

מלקודי

אין מעמידין בהמה בפונדקאות של עובדי כוכבים



החייחה

זכרים אצל זכרים ונקבות אצל נקבות ואין צ"ל נקבות אצל זכרים וזכרים אצל נקבות

It is even forbidden to leave a male animal with a man, and a female animal with a woman, and it is certainly forbidden to leave a female with a man or a male with a woman.



נקבות אצל נקבות מאי טעמא לא מייחדינן

Why is it forbidden to entrust a female animal with an idolatress, there is no possibility of רביעה?



העובדי כוכבים מצויין אצל נשי תבריהן ופעמים שאינו מוצאה ומוצא את הבהמה ורובעה

Idolaters often sin with their fellow's wives, and if she is not available, they may sin with her animal.

Alternately,

אפילו מוצאה נמי רובעה

They will sin with the animal even if the woman is available, because

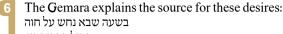
תביבה עליהן בהמתן של ישראל יותר מנשותיהן

They seek to sin with Jew's animals, even more than they desire their own wives, since they will not engage in relations with their own animals.









הטיל בה זוהמא

When the serpent seduced חוה, he introduced impurity into her, which causes her descendants to desire perverse relationships.

However,

ישראל שעמדו על הר סיני

פסקה זוהמתן

עובדי כוכבים שלא עמדו על הר סיני

לא פסקה זוהמתן

When the Jews stood at הר סיני and received the Torah, they were cleansed of this impurity, and do not have these desires, while the non-Jews, who did not stand at הר סיני, are still impure, and desire these relations.

The Gemara inquires

עופות מאי

Is it forbidden to entrust birds with idolaters, because we suspect they will engage in relations with them, or not?

רבי חנינא related an incident as proof:

אני ראיתי עובד כוכבים

שלקח אווז מן השוק

רבעה חנקה צלאה ואכלה

I saw an idolater purchase a goose from the market. He then had relations with it, strangled it, roasted it, and ate it.

The source for these desires:

בשעה שבא נחש על חוה הטיל בה זוהמא

When the serpent seduced חוה, he introduced impurity into her, which causes her descendants to desire perverse relationships.

However,

ישראל שעמדו על הר סיני פסקה זוהמתן עובדי כוכבים שלא עמדו על הר סיני לא פסקה זוהמתן

When the Jews stood ac הר סיני and received the Torah, they were cleansed of this impurity, while the non-Jews, who did not stand at הר סיני are still impure, and desire these relations.



עופות מאי

Is it forbidden to entrust birds with idolaters, because we suspect they will engage in relations with them?



אני ראיתי עובّד כוכבים שלקת אווז מן השוק רבעה תנקה צלאה ואכלה

I saw an idolater purchase a goose from the market. He then had relations with it, strangled it, roasted it, and ate it.



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