

A בס"ד

Intro

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

B 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.

A

אין מעמידין בהמה בפונדקאות של עובדי כוכבים מפני שחשודין על הרביעה

לוקחין מהן בהמה לקרבן

עובד כוכבים חס על בהמתו

לוקחין בהמה מרועה שלהן

B

אין מוסרין בהמה לרועה שלהן

עופות

לא תתייחד אשה עמהן מפני שחשודין על העריות

לא יתייחד אדם עמהן מפני שחשודין על שפיכות דמים

1 So, let's review:

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

2.

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.

3.

ולא יתייחד אדם עמהן

מפני שחשודין על שפיכות דמים

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

1

אין מעמידין

- 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

- 2 -

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.

- 3 -

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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2 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?

2

ברייתא

לוקחין מהן בהמה לקרבן
 It is permitted to purchase an animal from idolaters to be used for a קרבן, and
ואין חוששין

<p>ולא משום מוקצה ולא משום נעבד</p> <p><i>We are NOT concerned that he may have set it aside for worship, thus disqualifying it for a קרבן.</i></p> <p><i>Because</i></p> <p>אם איתא דאקצייה ואם איתא דפלחיה לא הוה מזבין ליה <i>If he would have worshipped the animal or set it aside for worship, we can assume that he would not have sold it.</i></p> <p><i>However,</i> רובע ונרבע לחוש <i>Why are we not concerned that he may have had relations with the animal</i></p> <p style="text-align: center;">?</p>	<p>לא משום רובע ולא משום נרבע</p> <p><i>We are NOT concerned that he may have had relations with the animal or worshiped the animal,</i></p>
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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.

3

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;

<i>And in the case of</i>	<i>And in the case of</i>
זכרים	נקבות
הואיל ומכחישין	שלא תעקר
בבשר	
<i>He would not have relations with his own male animal, because this diminishes the quality of its meat.</i>	<i>He would not have relations with his own female animal, because this might cause it to become sterile.</i>

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.

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
 שמתירא 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 רביעה, 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
 שמתירא משום הפסד שכר
 The Braisa is discussing animals of non-Jewish owners.
 Therefore, since
 אינהו דידיעי בהדדי
 מרתתני

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 מרתתני
 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 מועמידין 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

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.

4 ?

<p style="text-align: center;"><i>One Braisa rules</i> אין מוסרין בהמה לרועה שלהן <i>One may not entrust his animals with a shepherd who is an idolater, because we are concerned for רביעה.</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;"><i>The Braisa is discussing animals of Jewish owners. Therefore, since</i> אנן דלא ידעינן בהו לא מרתתני <i>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.</i></p>	<p style="text-align: center;"><i>Another Braisa rules</i> לוקחין בהמה מרועה שלהן שמתירא משום הפסד שכר <i>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.</i></p> <p style="text-align: center;">↓</p> <p style="text-align: center;"><i>The Braisa is discussing animals of non-Jewish owners. Therefore, since</i> אינהו דידיעי בהדדי מרתתני <i>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.</i></p>
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5 The Gemara asks
 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 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.

5 **אין מעמידין בהמה בפונדקאות
 של עובדי כוכבים**

כרייתא
**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?*

And the Gemara answers,
**העובדי כוכבים
 מצויין אצל נשי חבריהן
 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*
**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.*

6 The Gemara explains 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 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.

6
The source for these desires:
**בשעה שבא נחש על חוה
 הטיל בה זוהמא**
*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,
 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?*

רבי חנינא
**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.*