

Avodah Zarah – Simanim

פרק ג – כל הצלמים

דף מה – Daf 45

1. Mountains which are worshipped remain permitted, but what is on them is prohibited

The next Mishnah states that if gentiles worship mountains or hills, [the mountains and hills] *are permitted, but [adornments] on them are prohibited*, because the *passuk* says: *לא תחמוד כסף וזהב עליהם* – *you shall not desire the silver and gold that is on them* (implying they themselves are permitted). Rebbe Yose HaGlili *darshens* a different *passuk*: *אלהיהם על ההרים* – *their gods on the mountains*, *but the mountains themselves are not their gods*. Still, an *asherah* tree is prohibited, *מפני שיש בה תפיסת ידי אדם* – *because it has the involvement of a man's hand* (i.e., it was planted by man), which can become prohibited. The Gemara asks what the dispute is between these Tannaim, since they both permit the mountains themselves and prohibit that which is on them. Reish Lakish says they disagree if *צפוי הר כהר* – *plating of a mountain is considered like the mountain*. The Tanna Kamma prohibits it, because the *passuk* he quotes prohibits anything “on” the mountains, but Rebbe Yose HaGlili permits it, because it is *בטל* to the mountain, and only prohibits detached adornments.

2. אין שנטעו ולבסוף עבדו

Rav Sheishess says that all Tannaim agree that the plating of a mountain is not like a mountain, and is prohibited. Rather, they disagree about *אילן שנטעו ולבסוף עבדו* – *a tree which one planted without intending to worship it, and eventually worshipped it*. The Tanna Kamma permits it, and Rebbe Yose HaGlili prohibits it. He included this with his otherwise superfluous clause that “anything which has the involvement of a man’s hand is prohibited.” The Gemara adds that Rebbe Yose bar Rebbe Yehudah also prohibits even trees which were planted and only later worshipped. He derives that trees become prohibited in benefit from the *passuk*: *ואשריהם תשרפון באש* – *and their asheirahs you shall burn in the fire*. The Rabbonon, who permit trees which were worshipped only after being planted, say that this *passuk* teaches to prohibit *אילן שנטעו מתחילה לכך* – *a tree which one planted originally for this purpose of idolatry*. Rebbe Yose bar Rebbe Yehudah agrees, and derives from an additional *passuk*, *ואשריהם תגדעון* – *and their asheirahs you shall cut down*, to prohibit even trees which were not planted for idolatry and were only later worshipped.

3. The sequence of destroying עבודה זרה in the conquest of Eretz Yisroel

The Gemara explains that the Rabbonon *darshens* “ואשתיהם תגדעון” like Rebbe Yehoshua ben Levi, teaching: *גידועי עבודת כוכבים קודמין לכיבוש ארץ ישראל* – *cutting down idolatrous items precedes conquering Eretz Yisroel*, and *כיבוש ארץ ישראל קודם לביעור עבודת כוכבים* – *conquering Eretz Yisroel precedes completely eradicating idolatrous items*. Similarly, Rav Yosef taught a Baraisa *darshening*: “ושברתם” – *and you shall apart their altars*” but leave the broken pieces, “ואת מצבותם” – *and you shall shatter their pillars*” but leave the pieces. Since the pieces certainly cannot be “left,” and must be burned, Rav Huna explains this to mean: *רדוף ואח”כ שרוף* – *chase the idolators of Eretz Yisroel, and afterwards burn the idols*.

Siman – Mah Nishtana

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3 things to remember

1. Mountains which are worshipped remain permitted, but what is on them is prohibited
2. אילן שנטעו ולבסוף עבדו
3. The sequence of destroying עבודה זרה in the conquest of Eretz Yisroel

