

Avodah Zarah – Simanim

דף כד – Daf 24

פרק ב – אין מעמידין

1. דמא בן נתינה

On the previous Daf, Rebbe Eliezer derives from the word "ויקחו" that a פרה אדומה must be sold to us by a Jew. The Gemara asks that the same *derashah* can be made regarding items used in the Mikdash. Yet, when Rebbe Eliezer was asked about the extent of ואם כיבוד, he related the famous story of the idolator, Dama ben Nesinah: the Sages once sought to purchase stones from him for the אפוד of the Kohen Gadol, from which he would profit six (or eight) hundred thousand gold *dinars*, but the keys to access the stones were under his sleeping father's pillow, and Dama refused to disturb him. Furthermore, the next year, Hashem rewarded him with a *parah adumah* born into his herd. The Sages went to purchase it, and he said, יודע אני בכם שאם אני מבקש מכם כל ממון שבעולם – "I know that if I ask for all the money in the world for it, אתם נותנין לי - you would give it to me. However, I only ask for the amount I lost through honoring my father." This proves that such items may be purchased from gentiles!? The Gemara answers that they were purchased through תגרי ישראל – Jewish merchants, who bought them from Dama.

2. Explaining *korbanos* sent by idolators in the Torah (פרעה, פלשתים)

An Amora taught that Rebbe Eliezer disqualifies animals bought from idolators to be used for any *korban*. A Rabbi replied to Rebbe Eliezer that the *passuk* says that in the time of Moshiach, the flocks of Keidar (idolators) will be brought as *korbanos*!? Rebbe Eliezer responded: כולם גרים גרורים הם לעתיד לבא – they will all be attempted converts in the future, and although they will not be accepted as converts, there will no longer be a concern for רביעה. The Gemara asks that Moshe told פרעה that he would provide them with animals for *korbanos*, indicating such *korbanos* would be acceptable, and answers that before מתן תורה was different, and רביעה did not yet disqualify animals for *korbanos*. After other challenges are deflected, the Gemara asks that when the פלשתים returned the ארון, the cows which pulled the wagons were brought as עולות!? It answers: הוראת שעה היתה – it was a unique ruling for the moment. The Gemara attempts to prove this from the fact that these female cows were brought as עולות, which ordinarily must be males. However, the Gemara concludes that on a private במה, even female animals may be used as עולות.

3. The שירה of the cows

The *passuk* says: וישרנה הפרות בדרך על דרך בית שמש – the cows walked on a straight path towards Beis Shemesh. Rebbe Meir said the word "וישרנה" teaches שאמרו שירה – that [the cows] recited a song of praise to Hashem. Rav explains: שישרו פניהם כנגד ארון ואמרו שירה – that they turned their faces towards the Aron and recited a song. The Gemara asks what song they recited, and Rebbe Meir says: אז ישיר משה – then, Moshe and the children of Yisroel sang. Amoraim offer four more opinions as to which *pesukim* were recited, and Rebbe Yitzchak Nafcha says an original song was recited: רוני רוני השיטה – be elevated in your great beauty, התנופפי ברוב הדרך, (from which the ארון was made), המחושקת בריקמי זהב, [you] who are girded with gold-embroidered garments (plating), המהוללה – and מפוארה בעדי עדיים, who are glorified through the Book of the Palace (the sefer Torah), בדביר ארמון – and adorned with the crown of crowns. Rav Ashi says this last song was recited when they traveled with the מדבר ארון.

Siman – Pitcher

The idolator potter who refused to wake up his father sleeping on a pillow shaped like a pitcher for a great business opportunity, looked forward to selling them cows instead of pitchers in the time of Moshiach, and proudly displayed his clay singing cow pulling a pitcher.



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3 things to remember

1. דמא בן נתינה
2. Explaining korbanos given by idolaters in Torah and בימי משיח
3. The שירה of the cows

