Avodah Zarah – Simanim

Daf 64 – דף סד

פרק ה – השוכר את הפועל

1. רוצה בקיומו re: being hired to destroy יין נסך, or כלאים

A question was posed on the previous Daf: שכרו לשבור ביין נסך – if [an עכו"ם] *hired* [a Jew] *to smash* barrels containing *יין נסך* to destroy it, are such wages permitted? Do we say כיון דרוצה בקיומו – *since he wants* [the wine's] continued *existence* so he can be paid to destroy it, his wages are forbidden? Or do we say כל למעוטי תיפלה שפיר דמי – *anything to diminish folly* (idolatry) *is permitted*? Rav Nachman answered: ישבור ותבא עליו ברכה – *he should break* the barrels, *and a blessing should come upon him!*

A Baraisa prohibits hoeing the ground around כלאים for an עכו"ם but permits uprooting the כלאים plants for him. The Gemara assumes the Tanna is Rebbe Akiva, who holds מקיים בכלאים – *one who* merely *maintains kilayim* receives *malkus*. This proves the Jew can be paid to uproot the כלאים, although he desires its existence! The Gemara attempts to explain that this Tanna is Rebbe Yehudah, who normally prohibits giving a free gift to an עכו"ם, but permits uprooting his כלאים for free to destroy כלאים. However, the Gemara concludes that just as Rebbe Yehudah permits giving the עכו"ם a "gift" when destroying כלאים, Rebbe Akiva would permit רוצה בקיומו of כלאים when destroying it.

2. דמי עבודת כוכבים ביד עובד כוכבים

Another question was posed: דמי עבודת כוכבים ביד עובד כוכבים – if *the money* from selling *an idol is in an idolator's hands*, what is its *halachah*? מי תופסת דמיה ביד עובד כוכבים – *Does* [the idol] *extend* its prohibition *to its money* when it is *in the idolator's hand,* or not? Rav Nachman answered that it is reasonable that the money is <u>permitted</u>. He quoted the instructions which Rabbah bar Avuha gave to those about to convert to Judaism, that they should first sell their idols, etc., which proves that the money paid to an עכו"ם is permitted. However, the Gemara objects that in those cases, כיון דדעתיה לאיגיורי ודאי בטלה – *since his intent is to convert, he surely nullified* [the idol] when selling it, so the money is certainly permitted. But perhaps idols sold by an עכו"ם <u>would</u> prohibit the money!?

Proof is brought from a Baraisa teaching that if an עכו"ם owed a Jew money, and sold his idol or יין נסך, the Jew may accept the proceeds of the sale. This proves that the sold idol does not prohibit the money paid for it to an עכו"ם.

3. A גר תושב being מבטל an idol, defining a גר תושב

Another question was asked: גר תושב מהו שיבטל עבודת כוכבים – *can a גר תושב nullify an idol*? Do we say דפלח מבטיל דלא פלח לא מבטיל – *one who worships* idols *can nullify* them, but *one who does not worship cannot nullify*? Or do we say כל דבר מיני' מבטיל – *anyone of* [an idolator's] *kind can nullify*, and since a גר תושב is of an עכו"ם's kind (since he does not keep all *mitzvos*), he <u>can</u> nullify idols? Rav Nachman reasoned that since he does not worship idols, he cannot be מבטל them. This is challenged from a Baraisa, which presents three opinions defining a גר תושב: (1) Rebbe Meir says whoever accepted upon himself, before three חברים, not to worship *avodah zarah*. (2) The Chochomim say: כל שקיבל עליו שבע מצות שקבלו עליהם בני נח – *whoever accepted upon himself the seven mitzvos which Noach's descendants accepted upon themselves.* (3) "Others" say it is a גר who eats נבילות, meaning he accepted all the *mitzvos* except for the prohibition against eating נבילה. The Baraisa concludes that a גר תושב is like an עכו"ם "for all other matters," which apparently means he <u>can</u> nullify an idol!? The Gemara answers to interpret the Baraisa differently.

Siman – Secret Agent

The Jewish secret **agent hired by an עכו'ם to find and smash the barrels of יין נסך who hoped they would stay whole until he found them,** spied on a **goy who sold his idol to pay back a debt owed to a *yid***, who was telling **a גר תושב that he can't nullify an idol.**

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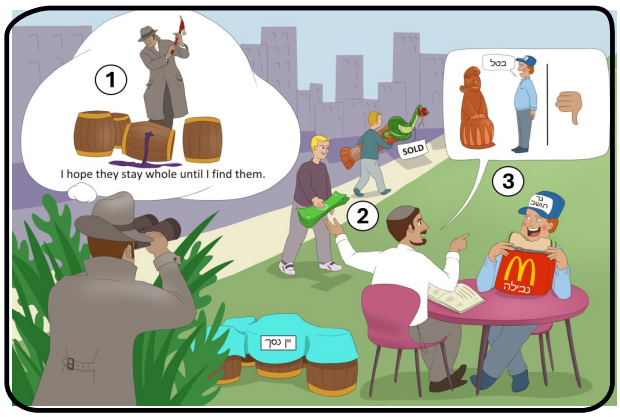
3 things to remember

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