

Avodah Zarah – Simanim

פרק ד – רבי ישמעאל

דף נא – Daf 51

1. שבר מקל בפניה, זרק מקל בפניה

On the previous Daf, Rav Yehudah quoted Rav saying, regarding an idol which is worshipped with a stick (as Rashi explains, through shaking it): שבר מקל בפניה חייב – if he broke a stick before it, he is liable; זרק מקל בפניה פטור – if he threw a stick before it, he is exempt. Rava explains that breaking the stick is כעין זביחה – similar to shechting [a korban in the Mikdash], but throwing the stick is not זריקה – similar to throwing [blood on the מזבח], because we need זריקה המשתברת – throwing where the item breaks apart, and this stick does not. Rabbah bar Avuha quoted Rav saying, regarding an idol worshipped with a stick (as Rashi explains, by throwing it), that whether he broke or threw a stick before it, he is liable to death, but the stick only becomes forbidden where it was broken, which is similar to shechting, but not where it was thrown, which is not similar to זריקה. Amoraim wondered, accordingly, why stones thrown at מרקוליס become forbidden!? Rav said it is נעשה כמגדל עבודת – considered enlarging an idol. Rav Nachman added that each stone is also an offering to the stones before it, and Rav Ashi added that each stone is additionally an offering to itself.

2. Slaughtering a בועל מום for avodah zarah

Rebbe Yochanan said: מנין לזובח בהמה בעלת מום לעבודת כוכבים שהוא פטור – from where do we know that one who slaughters a blemished animal for idolatry is exempt? The passuk says: זובח לאלהים – one who slaughters to the [false] gods shall be destroyed – only to Hashem alone. This teaches: לא אסרה תורה אלא כעין פנים – the Torah only prohibited acts similar to service performed inside the Mikdash. Rava explains this cannot refer to minor blemishes, such as דוקין שבעין – a cataract in the eye, since a נח may bring such an animal as a korban on his private במה. Rather, it refers to מחוסר אבר – [an animal] missing a limb, which is disqualified as a korban even for נח. Rebbe Eliezer derives this from the passuk: ומכל החי מכל בשר שנים מכל – and from all that lives, from all flesh, two from every [animal], which teaches: הבא בהמה שחיינ ראשי אברין שלה – bring [into the] an animal whose tips of its limbs are living and is not missing any limbs.

3. מצא בראשו מעות כסות או כלים

The next Mishnah states: מצא בראשו מעות כסות או כלים – if he found on top of [מרקוליס], coins, a garment, or utensils, they are permitted in benefit, because they were not placed there to decorate the idol. If he found on it vines of grapes, wreaths of grain, wine, oil, or fine flour, וכל דבר שכיוצא בו, or anything the likes of which are brought on the מזבח, they are forbidden in benefit and presumed to have been offered to the idol. The Gemara darshens from pesukim that only דבר של דבר – something decorative which is on or with the idol is prohibited. Although coins are decorative, the Mishnah's case is a purse of coins hanging around the idol's neck. The Mishnah's "garment" is folded and placed on its head, and the "utensil" is an overturned washing trough on its head. Rav Assi bar Chiya said: אפי' מים – anything found within the curtains around an idol, כל שהוא לפניו מן הקלקלין – even water or salt, is prohibited, because we assume the item is a תקרובת – offering, if it is used for offerings in the Mikdash. Regarding מרקוליס and פעור, whose worship is degrading, even items found outside the curtain are presumed to be offerings.

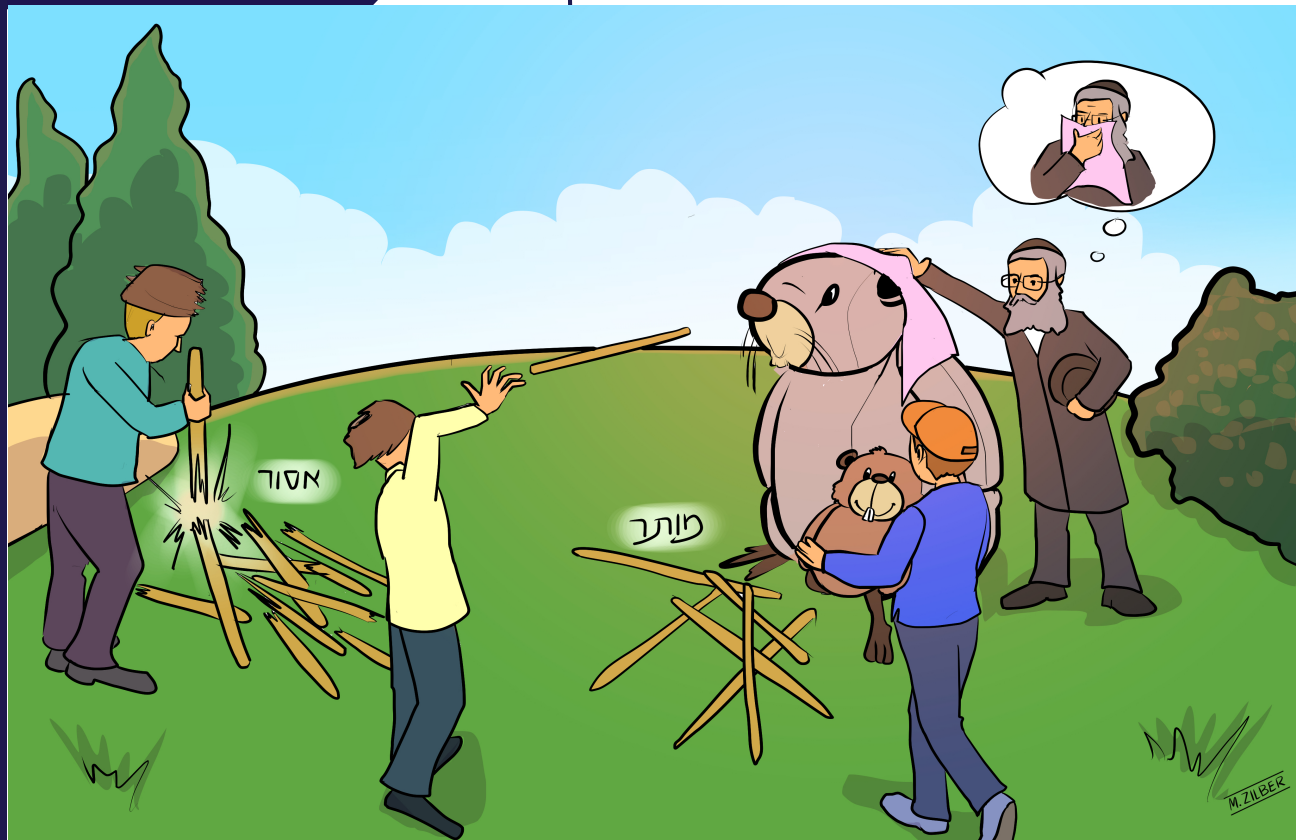
Siman – Beaver

The men in beaver pelt hats **worshiping** a beaver shaped idol, **one by breaking sticks in front of it whose sticks became assur**, and **one by throwing sticks at it whose sticks remained permitted**, watched as **a man offered a beaver missing a leg who was פטור**, and were shocked when a Rabbi came by and **grabbed a handkerchief on top of the idol and used it for himself**.

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DAF 51 | דף נא Beaver



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3 things to remember

1. שבר מקל בפניה, זרק מקל בפניה
2. Slaughtering a מום בעלת מום for avodah zarah
3. מצא בראשו מעות כסות או כלים

