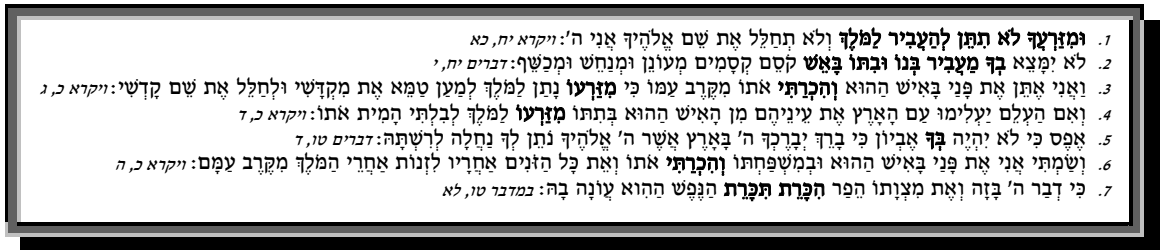


23.7.13

64a (משנה זו) → 64b (דברה תורה כלשון בני אדם)



- I מושגים של מולך-worship parameters of liability: משנה זו
- a Only liable once he has handed over the child to the officiant and he has been traversed over the fire
- b *Observation*: teaching מולך independent of ע"ז (in earlier משנה) is as per approach (ראב"ש) that מולך is not a subset of ע"ז:
- i *ת"ק*: whether מולך or any other idol, this act carries liability
- 1 *Explanation*: since כדרכה is derived from איכה יעבדו... mention of מולך must mean even if כדרכה – liable – שלא
- ii *ראב"ש*: only מולך generates liability
- 1 *Explanation*: not subset of ע"ז, can't be derived from איכה יעבדו... → only מולך generates liability
- 2 *Comment* (אב"י): ר' חנינא בן אנטיגונוס: ראב"ש (אב"י)
- (a) *דחב"א*: the תורה calls it "מולך", meaning anything that a person makes sovereign over himself
- 3 *Dissent* (רבא): they disagree re: temporary מולך (רחב"א – liable; ראב"ש – exempt)
- c *Derivation* (ר' ינאי): v. 1 establishes threshold:
- i *לא תתן*: only when he hands the child over to the priests of the cult
- ii *להעביר*: only when the child is passed over the fire
- iii *למולך*: only to מולך (as per ראב"ש above)
- iv *באש* (v2): only liable for passing over fire
- 1 *And*: v. 2 now refers only to מולך
- d *מזרעך* – מולך – exempt as per *דל' אחא בריה דרבא*
- e *Questions* (ר' אשי): what if the son is blind or asleep? (i.e. must he be able to cross on his own?)
- i *And*: what if it is his grandson?
- ii *Answer* (to last one only): v. 3 extends liability to grandchildren
- 1 *Note*: *דרשן* answered with v. 4 – which is really used to extend to *זרע פסול*
- f *דרך העברה*: only liable if he traverses the child over the fire
- i *Description* (אב"י): a row of bricks is set up with fire on each side and he is walked over it between the fires
- ii *Alternately* (רבא): as the children jump over bonfires on פורים
- 1 *Support* (ברייתא): only liable if it is *דרך העברה* – not by foot
- (a) *And*: all his descendants are included – his son and daughter, but not parents or siblings
- (b) *If*: he took himself over the fire – exempt
- (i) *Dissent* (ראב"ש): liable – from בך (v. 2)
1. *Question*: don't רבנן also read בך as applying to himself? (v. 5 in re: אבדה)
2. *Answer*: in that case, it is inferred from the word אפס
- (c) *And*: whether to מולך or any other ע"ז liable
- (i) *Dissent* (ראב"ש): as above – only liable for מולך
- II כדרכה, שלא כדרכה, מולך: (vv. 3, 6, 7) ע"ז in context of כרת – reason for 3 mentions of כרת in context of ע"ז (ר' יוסי בר חנינא)
- a *But*: according to opinion that מולך is a subset of ע"ז (above חכמים) – for passing the child over כדרכה – שלא כדרכה
- b *And*: according to opinion that מגדף is a subset of ע"ז (כריתות ז: - ראב"ע) – why the need for כרת in context of כרת?
- i *Answer*: as per ר"ע's explanation of v. 7 – הכרת in this world, תכרת – in the next world
- 1 *Dissent* (ר' ישמעאל): ונכרתה – this world
- (a) עולם הבא – הכרת
- (b) *תכרת* – typical rhetoric (דברה תורה כלשון בני אדם)