

26.3.2

41b (ואפרוחין שצריכין לאמן כביצים דמו) → 42b (אתמר עבודת כוכבים שנשתברה מאילה) 41b

1. וישכמו בבקר ממחרת והנה דגון נפל לפניו ארצה לפני ארון ה' וראש דגון ושתי פפות ידיו כרתות אל המפתן רק דגון נשאר עליו: שמואל א ה:ז
 2. על פן לא ידרכו כהני דגון וכל הבאים בית דגון על מפתן דגון באשדוד עד היום הזה: שמואל א ה:ח
 3. ולא ידבק בידן מאומה מן התרם למען ישוב ה' מחרון אפו ונתן לן רחמים ורחמן והרבנן פאשר נשבע לאבותיך: דברים יג:ח

I Continuation of analysis of 'משנה ב':

- a Question: what if an idol breaks on its own – still forbidden?
 - i ד' יוחנן forbidden – nobody negated it
 - ii ז"ל permitted – we assume the worshipper will have given up on it – reasoning that if it can't save itself, it won't be able to save him
 - 1 Challenge (ז"ל): vv. 1-2 – they still worshipped דגון!
 - (a) Defense: they worshipped the lintel on which it fell, assuming it to be stronger than דגון
 - 2 Challenge: our משנה – finding broken idols – מותר → broken ע"ז – אסור
 - (a) Defense: wrong inference; should be → complete idols are אסור, and our סתם ר"מ (cf. 'משנה א')
 - 3 Challenge to ז"ל's approach should inform about חכמים'; just as ר"מ would permit שברי צלמים; so חכמים should permit ע"ז שברי
 - (a) Defense: in re צלמים, perhaps never worshipped; and even if they were, perhaps they were מבטל
 - (i) But: ז"ז was certainly worshipped
 - (ii) Therefore: ספק ביטול cannot trump עבודה ודאי
 - 1. Challenge: (to premise of ודאי מוציא מידי ודאי): from חבר שמת (we regard food as מעושר)
 - a. Defense: in that case, it is ודאי that he separated מ"מ based on ...מוציא. חזקה: אין חבר מוציא.
 - b. Or: perhaps food was never חייב as per אושעיא ר"י "advice"
 - 2. Challenge: story of שפחה who had a miscarriage and אהן looked into pit to see if it was נקבה וזכר/כר/נקבה
 - a. Ruling: חכמים declared him טהור ("tho there was a נפל ודאי")
 - b. Defense: we don't even know if she "birthed" anything – he was checking for that, and if a real fetus, if it was male or female
 - c. Or: since there were wild animals there, they certainly dragged it away
 - 3. Challenge: our משנה – if a broken hand or foot is found – אסור
 - a. In spite of: ספק that he may have negated it
 - b. Answer; as per שמואל (above, p. 34) – only if they are on the stand (certainly not מבוטל)
- 4 Challenge: an עכ"ם can negate his own – and others' – ע"ז – ישראל cannot negate ע"ז of an עכ"ם
 - (a) Question: why not consider it like a "self-broken" ע"ז?
 - (b) Answer1 (אביי): case where he physically squashed the ע"ז
 - (i) Block: משנה teaches that if he squashes it, even if nothing is missing – בטל
 - (ii) Answer: that only applies if עכ"ם squashes it; ישראל's smashing isn't sufficient
 - (c) Answer2 (רבא): if א ישראל squashes it – בטל; but as a precaution against him lifting it first (making it ע"ז ביד ישראל which can never be negated)
- 5 Challenge: if עכ"ם brings Mercury-stones to pave public area – מותר, but not ישראל
 - (a) Explanation: why not consider it שנשתברה ע"ז
 - (b) Answer: as per רבא, above
- 6 Challenges: rulings that imply that ישראל's cancelling doesn't work (incl. v. 3) all answered כדרבא
- 7 Challenge: ע"ז bans use of vegetables growing under אשירה, benefiting from its droppings
 - (a) Answer; in that case, not considered שנשתברה, since base ע"ז (tree) is still extant
 - (b) Block: in earlier challenge, shavings are מותר
 - (i) Answer (ר' הונא בריה דר"י): ע"ז cannot be cancelled גדילתה
- 8 Challenge to ז"ל: ruling that a nest in tree of הקדש – לא נהנין – לא מועלין, but if אשירה – must cut down
 - (a) Answer: must be that the nest was from other wood (not from that tree); parallel to הקדש
 - (b) Block: in case of הקדש, could be growth after הקדש, and he holds בגידולין אין מועלין
 - (c) Answer2 (ר' יוחנן): "cut down" refers to chicks, not wood
 - (i) Explanation: chicks in both ואשירה and הקדש are מותר; eggs in both are אסור
 - 1. אשי ד': chicks that need the mother bird are like eggs