

26.3.2

41b → (אפרוחין שצריכין לאמן כביצים דמו) 42b → (אתמר עבודת כוכבים שנשתברה מאליה)

1. וישכמו בבקר ממחרת והנה דגון נפל לפניו ארצה לפני ארון ה' וראש דגון ושתי כפות ידיו כרתות אל המפתח רק דגון נשאר עליו: שמואל א ה:ד.
 2. על פן לא ידרכו להניי דגון וכל הבאים בית דגון על מפתח דגון באשדוד עד היום הזה: שמואל א ה:ה.
 3. ולא ידבק בנוד מאומה מן החכם למען שוב ה' מקרון אפו ונתן לך רחמים ורחמך והרַבֵּד כְּאֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ: דברים י:יח

I משנה ב' Continuation of analysis of

- a Question: what if an idol breaks on its own – still forbidden?
 - i יוחנן ד' forbidden – nobody negated it
 - ii ע"ז 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 (ר"י לר"ל): vv. 1-2 – they still worshipped!
 - (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 is ר"מ (cf. 'א משנה א)
 - 3 Challenge to ר"מ'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: ע"ז was certainly worshipped
 - (ii) Therefore: ודאי עבודה ספק ביטול
 - 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 תר"מ based on ... חבר מוציא... חזקה: אין חבר מוציא
 - b. Or: perhaps food was never חייב as per אושעיא ר"ס "advice"
 - 2. Challenge: story of שפחה who had a miscarriage and אהרן looked into pit to see if it was זכר/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 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 כדבא
- 7 Challenge: ר' יוסי bans use of vegetables growing under אשירה, benefiting from its droppings
 - (a) Answer; in that case, not considered נשתברה, 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 דרך גדילתה
- 8 Challenge to ר"ל (ר"ל) ruling that a nest in tree of הקדש – לא נהנין – לא מועילין, 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 מועילין בגידולין
 - (c) Answer2 (ר' יוחנן): "cut down" refers to chicks, not wood
 - (i) Explanation: chicks in both אשירה and הקדש are מותר; eggs in both are אסור
 - 1. chicks that need the mother bird are like eggs