

26.3.3; 42b (משנה ג) → 43b (ושעל הסדינין ועל המטמחות)

1. לא תעשון אתי אלהי כסף ואלהי זהב לא תעשו לכם: שמות כ:ט  
 2. לא תעשה לך פסל וכל תמונה אשר בשמים מפעל ואשר בארץ מתחת ואשר במים מתחת לארץ: שמות כ:ג  
 3. כי אתה בא אל הארץ אשר ה' אלהיך נתן לך לא תלמד לעשות כתועבת הגוים ההם: דברים יח:ט

- I מונה ג: finding כלים with images on them
- a If: the images are of a sun, a moon or a dragon – he must dispose of them by taking them to המלה ים
- b דשב"ג: only if they are dignified vessels (רב: image above water level; שמואל - only on fancy rings and chains)
- i Challenge: other things are worshipped
- ii Answer: these significant enough to also make an image; in the case of other images, they are just for aesthetics
- II ברייתא ר' ששת:
- a All heavenly bodies: are permitted, except for sun, moon and dragon
- b All portraits: are permitted, except for a human
- c All images: are permitted, except for a dragon
- i Analysis: (are these cases of מוצא or עושה?)
- 1 מזלות: must refer to a case of found vessels; else, as per v. 1, making any image of מזלות is אסור
- 2 פרוצוף אדם: must be עושה – as מוצא (in our משנה) doesn't include אדם (פרצוף אדם)
- 3 צורות: again must be מוצא, since עושה isn't prohibited (v. 1 only refers to real, heavenly bodies)
- ii אב"י: indeed, the 1<sup>st</sup> and 3<sup>rd</sup> clauses are מוצא, the middle is עושה
- iii רבנא: all of them are מוצא, per יהודה ר' who extends ban to two human images: nursing mother (if she has baby in arms – represents Eve) and Seraphis (as long as he has modius on his head)
- d Definition of dragon-image
- i הלכה – רשב"א – must have spikes between his joints (הלכה)
- 1 Story: ר"א הקפר ריב"ל told story about ר"א הקפר, who found a dragon-coin and, ignoring a minor עכ"ם, found an adult עכ"ם, asked him to reject it; when he refused, he slapped him and got him to reject it
- (i) Implications:
- 1 ביטול: an עכ"ם can reject anyone's ע"ז
- 2 Awareness: must have awareness of it to cancel (→ minor couldn't do it)
- 3 Coercion: coerced ביטול is valid
- (ii) Challenge (ר' חנינא): doesn't ר"א agree that the owners are מתיישא? (→ no need for ביטול)
- 1 Answer (אב"י): he isn't מתיישא from its "sanctity", just from finding it
- a. Meaning: he hopes that another practitioner will end up with it and worship it
- III Challenge to ר"ג's "moon-tableaux" (which he had in his loft for checking with החדש) from v. 1
- a Answer1 (אב"י): prohibition is making them life-size, e.g. מנורה – may make מנורה of 5 stems, but not 7, even non-gold
- i ד' ייסי בר יהודה: may not even make from wood – as did מקבים
- 1 Block: no proof from there – they covered it with tin and as they got richer, moved to silver → gold
- ii challenge: but (as per above) we may not make any images במרום אתי במרום (clearly not life-size)
- 1 answer (אב"י): only prohibition is the "4 faces" (of Divine chariot – cf. יחזקאל א)
- iii Challenge: our משנה prohibits even just human face (not all four)
- 1 Answer: human is unique as that is "אותי" (i.e. "similar" to God)
- iv Challenge: another דרשה on v. 1 – bans images of angels etc.
- 1 Answer: only applies to "upper domain" images, but not "lower domain" – e.g. sun, moon etc.
- v Challenge: lower domain is banned by dint of v. 2
- 1 Answer: that is for worship, not fashioning
- (a) Block: worship even extends to lowest creature
- (b) Response: indeed – that's covered under rest of v. 2
- vi Challenge: per מדרש above – prohibited from making even image of sun or moon
- 1 Answer: indeed – others made it for ר"ג
- 2 Challenge: רב יהודה had others make for him, yet שמואל instructed him to destroy it
- (a) Answer: that was different, as the image (on his signet) was embossed (משום חשד)
- (i) Note: חשד only applies if there isn't public use, as in ב"י ויתבי
- (ii) Application: ר"ג's house was also public
- b Answer2: tableaux may have been removable
- c Answer3: permitted for purposes of study and ruling – per v. 3