

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o"n**

**Tzvi Gershon ben Yoel (Harvey Felsen) o"n**

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

**POINT BY POINT OUTLINE**

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**1) LIABILITY FOR MANY AVODOS**

**(a) (R. Ami):** If someone did Zevichah, Haktarah and Nisuch in one He'elem, he is liable only one Korban.

**(b) (Abaye):** He learns from "v'Lo So'ovdem" that all Avodos are considered one.

**(c) Question:** Abaye taught that they are not one!

**1. (Abaye):** Hishtachava'ah is mentioned three times regarding idolatry. One obligates for bowing when this is its normal *Avodahh*, one obligates when it is not the normal *Avodahh*, and one is Mechalek the Avodos.

**(d) Answer:** Abaye merely explains R. Ami's reasoning. He argues with it.

**(e) (Abaye):** Hishtachava'ah is mentioned three times regarding idolatry. One obligates for bowing when this is its normal *Avodahh*, one obligates when it is not the normal *Avodahh*, and one is Mechalek the Avodos.

**(f) Question:** "Eichah Ya'avdu" already obligates for its normal *Avodahh*!

**(g) Correction:** Rather, one obligates bowing when this resembles its normal *Avodahh* (i.e. the idolatry is normally served in an honorable way), one obligates when it is unlike the normal *Avodahh* (the idolatry is normally served through disgrace), and one is Mechalek the Avodos.

**2) LIABILITY FOR ACCEPTANCE OF IDOLATRY**

**(a) (Mishnah):** If he accepts it as a god, if he says 'you are my god' (he is liable).

**(b) (Rav Nachman):** Once he says 'you are my god,' he is liable.

**(c) Question:** Which liability does Rav Nachman teach about?

**1.** He need not teach that he is Chayav Misah. Our Mishnah teaches this!

**(d) Answer:** He teaches that he must bring a Korban.

**(e) Question:** Is this even according to Chachamim?!

**1. (Beraisa):** One is liable (to bring a Korban) only for an action, such as slaughtering, burning, Nisuch, or bowing.

**2. (Reish Lakish):** The Beraisa obligates for bowing. It is like R. Akiva, who does not require a (big) action.

**(f) Answer:** Rav Nachman teaches according to R. Akiva.

**(g) Objection:** This is obvious. R. Akiva (Kerisus 7b) holds that Megadef (refers to blasphemy, and he) brings a Korban even though he did no action!

**(h) Answer:** One might have thought that R. Akiva obligates only for Megadef, regarding which the Torah wrote Kares (in the Parshah of Korban), but not for accepting idolatry;

**1.** Rav Nachman teaches that this is not so, for the Torah equates them (accepting idolatry and serving through an action) - "va'Yishtachavu Lo va'Yizbechu Lo (va'Yomru Eleh Elokecha Yisrael)."

**(i) (R. Yochanan):** (In the Parshah of the Egel, it says "Eleh Elokecha Yisrael Asher He'elucha (plural)", connoting that the Egel was one of the Powers that redeemed us, i.e. with Hash-m;) had they said 'Ha'alcha' (singular, i.e. it alone redeemed us), Bnei Yisrael would have been worthy to be destroyed.

**(j) Tana'im** argue about this.

**1. (Beraisa - Others):** Had they said 'Ha'alcha' instead of "He'elucha", Bnei Yisrael would have been worthy to be destroyed;

**2. Objection (R. Shimon):** Anyone who says that Hash-m has a partner, he is uprooted from the world (this is worse than denying Hash-m)!

**i.** Rather, "He'elucha" teaches that they desired to worship many gods.

### 3) LAVIM OF IDOLATRY

**(a) (Mishnah):** The following are forbidden by a Lav - hugging and kissing, sweeping or spraying...

**(b) (Rav Dimi citing R. Elazar):** One is lashed for any of these, except for vowing or swearing in the name of idolatry.

**(c) Objection:** One is not lashed for these because they are Lavin she'Ein Bahem Ma'aseh (they do not involve an action);

**1.** One should not be lashed for the others either. They are Lavim shebi'Chlalos (different transgressions forbidden by one Lav). One is not lashed for such Lavim!

**2. (Beraisa):** One who eats from an animal before it dies transgresses a Lav, "Lo Sochlu Al ha'Dam";

**3.** Also, this forbids eating a Korban before the blood is thrown on the Mizbe'ach.

**4.** R. Dosa says, this teaches that we are not Mavreh (serve to mourners the first meal after the burial) for people killed by Beis Din.

**5.** R. Akiva says, this teaches that Beis Din does not eat on the day they kill someone.

**6. (R. Yochanan):** This is the warning not to become a Ben Sorer u'Moreh.

**7. (R. Avin bar Chiya):** One is not lashed for any of these because they are Lavim shebi'Chlalos.

**(d) (Ravin citing R. Elazar):** One is lashed for the Lavim listed in the Mishnah (hugging and kissing...), except for vowing or swearing in the name of idolatry.

**(e) Objection:** One is not lashed for the others because they are Lavim shebi'Chlalos;

**1.** One should not be lashed for vowing and swearing either, for they are Lavin she'Ein Bahem Ma'aseh!

**(f) Answer:** Ravin's law is according to R. Yehudah, who says that one is lashed for a Lav she'Ein Bo Ma'aseh.

**1. (Beraisa - R. Yehudah):** "Lo Sosiru... (veha'Nosar... ba'Esh Tisrofu)" - the verse gives an Aseh to fix the Lav, therefore one is not lashed for it.

**2. (R. Yakov):** No, one is not lashed because it is Lav she'Ein Bo Ma'aseh. One is not lashed for such Lavim.

**i. Inference:** R. Yehudah holds that one is lashed for such Lavim.

**(g) (Mishnah):** A Lav forbids vowing or swearing in the name of idolatry.

**(h) Question:** What is the source of these?

**(i) Answer (Beraisa):** "V'Shem Elohim Acherim Lo Sazkiru" - do not say "wait for me by idol Plonis";

**1.** "Lo Yishma Al Picha" - do not vow or swear in the name of idolatry, and do not cause others to do so.

**2.** Alternatively, this is a warning not to entice (an individual) or be Medi'ach (entice a multitude).

**3. Objection:** "V'Chol Yisrael Yishme'u v'Yira'un" warns not to entice!

**4. Correction:** Rather, alternatively, this is a warning not to Medi'ach.

### 4) MENTIONING IDOLATRY

**(a)** The Beraisa forbids causing others to vow or swear in the name of idolatry. This supports Shmuel's father.

**1. (Shmuel's father):** One may not make a partnership with a Nochri, lest the Nochri need to swear, and he will swear in the name of idolatry, and the Yisrael transgresses "Lo Yishma Al Picha."

**(b) Rava (to Ula):** Where did you lodge?

**(c) Ula:** I lodged in Kalnevo (a city named for its idolatry).

**(d) Rava:** it says "v'Shem Elohim Acherim Lo Sazkiru!"

**(e) Ula:** R. Yochanan taught that one may mention any idolatry mentioned in the Torah.

**(f) Question:** Where is Kalnevo mentioned?

**(g) Answer:** "Kara Bel Kores Nevo" (Kalnevo is a derogatory form of Nevo).

**(h) Inference:** If it was not mentioned in the Torah, it would be forbidden to mention it.

**(i) Question (Rav Mesharshiya - Mishnah):** If a man had an emission (of Zivah) that endured as long as three emissions, i.e. the time needed to walk from Gadiyon (an idolatry) to Shilo, which is the time to immerse and dry oneself twice, he is a full Zav.

**(j) Answer (Ravina):** Gad (for which Gadiyon is named) is mentioned in the Torah - "ha'Orchim la'Gad Shulchan."

### 5) RIDICULING IDOLS

**(a) (Rav Nachman):** All scoffery is forbidden, except for ridiculing idolatry - "Kara Bel Kores Nevo...Lo Yachlu Malet Masa (the idols could not hold in their excrement) ...u'Chmarav Alav Yagilu Al Kevodo", we read this 'Keveido' (its priests rejoiced that the idols with their feces were taken away).

**(b) Question (R. Yitzchak):** What does it mean "va'Ya'asu Lahem Masechah Kisvunim Atzabim"?

**(c) Answer:** This teaches that everyone had an image of his idolatry in his pocket, when he would mention it, he would take it out and hug and kiss it.

**(d) Question:** What does it mean "Zovchei Adam Agalim Yishakun"?

**(e) Answer (R. Yitzchak d'Veil R. Ami):** The priests of idolatry schemed to get money from rich people;

**1.** They would starve a calf (of idolatry), and put images of a rich person by the feeding trough. When the calf would see the person, it would run to it (hoping for food). The priest would say 'this shows that it wants you to sacrifice yourself to it' (and the priests would take his money).

**(f) Objection (Rava):** If so, it should say 'Yishakun Lizvo'ach Adam' (the priests say 'it kisses you because it wants you to sacrifice yourself). "Zovchei Adam Agalim Yishakun" connotes that they kiss one who already sacrificed a person!

**(g) Answer #2 (Rava):** Rather, it teaches that if someone slaughtered his son to idolatry, they would say 'you offered a great Korban. Now you may kiss the idol.'

**(h) (Rav Yehudah):** "V'Anshei Vavel Asu Es Sukos Benos" - this (idol) was a hen;

**1.** "V'Anshei Kush Asu Es Nergal" was a rooster. "V'Anshei Chamas Asu Es Ashima" was a goat. "Veha'Avim Asu Nivchaz v'Es Tartak" were a dog and a donkey. "Veha'Sefarvim Sorefim Es Beneihem l'Adramelech va'Anamelech" were a mule and a horse.

i. 'Adramelech' is a mule, which is Mehadar (honors) its Melech (master, it carries his burden);

ii. 'Anamelech' is a horse, which is Oneh (answers) its master's needs in war.

**2.** Achaz wanted to burn his son Chizkiyah in the fire to idolatry, but Chizkiyah's mother had anointed him with blood

of the Salmandra (a certain Chayah, which made him invulnerable to fire).

**(i) (Rav Yehudah):** Yisrael knew that idolatry does nothing. They served in order to cast off the yoke of Torah and publicly indulge in their true lust, Arayos.

**(j) Question (Rav Mesharshiya):** "Ki'Zchor Bneiham Mizbechosam";

**1. (R. Elazar):** This is like a man who longs for his son (they really wanted to serve)!

**(k) Answer:** After they were steeped in it, they felt attached to it.

**(l) Question (Beraisa):** "V'Nosati Es Pigreichem Al Pigrei Giluleichem" - Eliyahu was walking among the starved, swollen bellied people in Yerushalayim (at the time of the Churban). Once, he saw a boy in a waste heap. The boy told him that he was the last remnant of his family.

**1. Eliyahu:** Do you want to learn something that will give to you life? Every day, say "Shema Yisrael Hash-m Elokeinu Hash-m Echad"!

**2. The boy:** I refuse to mention the name of Hash-m, for my parents did not teach it to me!

**3.** The boy took out his idol, hugged and kissed it until his stomach burst. The idol fell to the ground, and he fell on it, fulfilling "v'Nosati Es Pigreichem Al Pigrei Giluleichem."

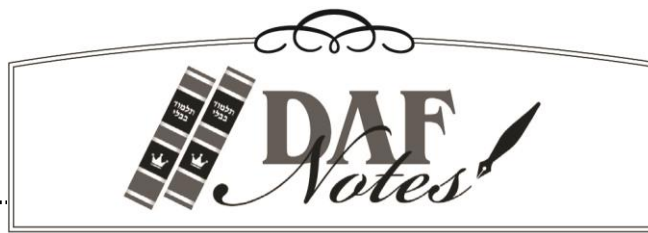
## INSIGHTS TO THE DAF

### *Mentioning Mumbai*

By: Reb Avi Lebowitz

My brother raised an issue a few years back, after the terrible murders in the chabad house in mumbai, India. Jews began talking about the city, and he was concerned that this was a violation of "Mentioning the names of other gods" based on our *Gemora* that even to refer to the city kalnavo was a problem, if not for the fact that it is an *avodah zarah* mentioned in the Torah and therefore permitted to say. The question was presented to Rav Shternbach, and I had some thoughts of my own. I am posting both letters below.

Dear Aryeh,



Aryeh,

Regarding the logic of Rabbi Shternbach - I think it is definitely plausible and would like to build on it. Rather than distinguishing between how many people know it is *avodah zarah*, I think there is an additional distinction. Rashi explains in Sanhedrin 63b that the city "Kalnabo" was *assur* to say (if not for the fact that it is mentioned in the torah) because "the city is called after the *avodah zarah* inside of it". Meaning, that it is not speaking of a case where a city is named after an *avodah zarah*, rather it is speaking where the city is *tafel* to the *avodah zarah*. It would be similar to the way we refer to yeshivos - like "Lakewood" or "Baltimore" [or Washington Heights :)], just the reverse. The city isn't named after the yeshiva, but in the reference you make the city is *tafel* to the yeshiva. Here too, Rashi says that when you refer to the city you are in actuality referring to the *avodah zarah* since the entire city is *tafel* to the *avodah zarah*. But, in Mumbai the city is not *tafel* to the *avodah zarah*, it was just named after an *avodah zarah*. For example, if they renamed New York and started calling it Yashka, it would still be permitted to refer to the city by its new name.

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When I presented this to Rav Nota Greeblatt he pointed out that Rashi is difficult. How did Rashi know that Kalnabo was called that because of the *avodah zarah* that was inside of it? Rashi most likely didn't know the metzi'us, rather he knew the *halachah* that it is only *assur* when the reference is to the *avodah zarah* that is in the city, so that the entire city becomes subordinate to that *avodah zarah*. Rashi holds that if a city was simply named the name of an *avodah zarah* to show *kavod* to an *avodah zarah* that exists somewhere else, it would not be *assur* to refer to the city by that name. That is how Rashi knows that Kalnabo must have contained an actual idol inside it, to which the entire city was referred to.

Rav Shternbach read through the e-mail. He holds it isn't a problem for us to say because the *Gemora* is only referring to a case where it is commonly known that the name is for an *avodah zarah*. However, in a case where the common person has no idea what the name is and it is just used to describe a day, month, or place. There is no problem. I told him that I thought you anticipated such a *heter* and that is why you reiterate more than once that you think it is common knowledge. 1- The information is readily available to anyone that looks into it. 2- The name was changed so recently that people know why it was changed. However, Rav Shternbach feels that only people that look into it will know this. The common person living outside India has no idea what the name is for - as Rav Moshe said "I had no idea until I read the letter - Did you? Ask anyone you know and see what they say." He thinks this is the real *heter* for the months and days of the week.

I asked him what about a person who goes to India and there everyone knows why it was named Mumbai. Is it considered common knowledge there? I didn't get a straight answer and he had to run so I will try to push him on that.

In short - he disagrees with the premise that it is well known. We don't judge by the actual place but the general common knowledge in the world even if it is information that is easily attainable. I assume this response/logic won't excite you that much and I haven't time to re-read the letter to see if there are any proofs against this logic. I will also *bli neder* ask him if there is a proof for this definition of the *halachah*.

Let me know if you have any other follow up questions.

Kol tuv,

Tani

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Rabbi N. Lauer

My Response: