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Avodah Zarah Daf 25

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Daf Notes is currently being dedicated to the neshamot of

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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

Sun Stood Still

It is written: *And the sun stood still, and the moon stopped until the nation took retribution against their enemies. Is not this written in the Book of the Upright?* What is the Book of the Upright? Rabbi Chiya bar Abba said in the name of Rabbi Yochanan: It is the book of Avraham, Yitzchak and Yaakov (Breishis), who are designated as the upright ones.

The sun stood still for Yehoshua. How long did the sun shine on that day?

Rabbi Yehoshua ben Levi said: Twenty-four hours: The sun traveled for six hours (*in the morning*) and stood still for six, then it traveled for six and stood still for six; the entire incident (*from sunrise to sunset*) equaled a whole day.

Rabbi Elozar said: Thirty-four hours: The sun traveled for six hours (*in the morning*) and stood still for twelve, then it traveled for six and stood still for twelve; the entire incident of the sun standing still equaled a whole day.

Rabbi Shmuel bar Nachmeini said: Forty-eight hours: The sun traveled for six hours (*in the morning*) and stood still for twelve, then it traveled for six and stood still for twenty-four; he proves this from a Scriptural verse.

The *Gemora* cites an alternative version, where they argue regarding the additional time: Rabbi Yehoshua ben Levi said: The sun stood still for twenty-four hours: The sun traveled for six hours (*in the morning*) and stood still for

twelve, then it traveled for six and stood still for twelve; the entire incident of the sun standing still equaled a whole day.

Rabbi Elozar said: The sun stood still for thirty-six hours: The sun traveled for six hours (*in the morning*) and stood still for twelve, then it traveled for six and stood still for twenty-four; he proves this from a Scriptural verse.

Rabbi Shmuel bar Nachmeini said: The sun stood still for forty-eight hours: The sun traveled for six hours (*in the morning*) and stood still for twenty-four, then it traveled for six and stood still for twenty-four; he proves this from a Scriptural verse.

The *Gemora* cites a *braisa*: Just as the sun stood still for Yehoshua, so did the sun stand still for Moshe and for Nakdimon ben Gorion.

There are Scriptural verses proving the incident with Yehoshua; the incident with Nakdimon ben Gorion is a tradition; but where do we know about Moshe? Several *Amoraim* cite Scriptural sources for this.

It is written: *And he said: It is our duty to teach the Children of Yehudah the archer's bow; behold it is written in the Book of the Upright.* Which is the Book of the Upright?

Rabbi Yochanan – Breishis.

Rabbi Elozar – Devarim.

Rabbi Shmuel bar Nachmeini – Shoftim.



The *Gemora* demonstrates why each of them are referred to as “the Book of the Upright,” and where it is alluded to in that Book that Yehudah mastered archery. (25a)

Seclusion with an Idolater

The *Mishna* had stated: A woman should not be secluded with an idolater.

The *Gemora* seeks to clarify the case: If it would be referring to a case where there is a single idolater, this would imply that the woman may be secluded with one Jew. But did we not learn in a *Mishna*: A man should not be secluded with two women (*and certainly not with one woman*)!? If it would be referring to a case where there are three idolaters, this would imply that the woman may be secluded with several promiscuous Jews. But did we not learn in a *Mishna*: One woman may be secluded with two men, and Rav Yehudah said in the name of Shmuel: The *Mishna* only permitted one woman to be secluded with two men if they are decent Jews. However, if they are promiscuous, even ten are not enough. This is evident from an incident where ten men took out a woman for burial. [*Many men pretended that a woman had died and that they were going to bury her, when in facts she was alive. They merely wanted to take her to a secluded place so that they could be promiscuous with her.*]

The *Gemora* answers: We are referring to a case where his wife was with him; an idolater – his wife does not guard him (*for it does not concern her if he acts promiscuously*), but regarding a Jew, his wife guards him (*from sinning*).

The *Gemora* asks: But let us be concerned about murder?

The *Gemora* answers: We are referring to a prominent woman (*who is close to the government*), that he is afraid of her.

Rav Iddi says: A woman’s weapons are always on her (*for he will want to act promiscuously with her; his intent will not be to kill her*).

The *Gemora* cites a *braisa*: If a Jew happens to be overtaken by an idolater while on the road, he should let him walk on his right.

Rabbi Yishmael the son of Rabbi Yochanan the son of Berokah says: If the idolater is armed with a sword, he should let him walk on the right; if it is a stick, he shall have him walk on the left. If they are ascending or descending, the Jew should be higher and the idolater lower. The Jew should not bend down in front of him, lest the idolater will smash his skull. If the idolater asks him where he is going, he should say towards a place beyond his actual destination, just as our father Yaakov acted towards the wicked Esav.

It once happened to some disciples of Rabbi Akiva that while journeying to Ceziv, they were overtaken by robbers who asked them where they were going. They replied: To Acco. Upon reaching Ceziv they stopped. The robbers then said to them: Whose students are you? They replied: We are the disciples of Rabbi Akiva. They said: Fortunate are Rabbi Akiva and his disciples, for no evil man has ever encountered them. (25a – 25b)

DAILY MASHAL

Why Balak Was Afraid

Rabbi Yaakov bar Rav Asher, author of the *Turim*, interprets the words “...and Balak saw” (Bemidbar 22:2) as meaning that he saw that the sun stood still for Moshe. And why was he afraid of such? The Satmarer Rebbe zt”l said that Balak’s might derived from his knowledge of how to pinpoint the time of Hashem’s anger. Since Hashem becomes angry only when the sun shines and the kings put on their crowns and bow to it, he was afraid that Moshe would delay the movement of the sun and that Bilam could not curse the Jews.