



Tikrovet Avodah Zara

The *Mishnah* (4:2) teaches that if money or utensils are found on top of an idol, then it is permitted to derive benefit from them. If however, one finds grapes, wine, oil or fine flour, then they are forbidden. The *Mishnah* explains that common attribute for these items are that they are offered on the *mizbeach* in the *Beit HaMikdash*.¹ We shall try to understand this *Mishnah*.

The *Bartenura* explains that the money and clothing are only permitted provided that they were not used to decorate the idol, but instead only placed upon it. The *Tifferet Yisrael* explains that otherwise, they would be considered like the idol, and prohibited until the idol itself was annulled. This distinction is derived in the *Gemara* (51b) based on *pesukim*. The focus of our *Mishnah* however is the items prohibited because they are considered as being an offering before the idol – *tikrovet*. In that case, when prohibited, it is forever so, even if idol was annulled from worship.

The *Tosfot Yom Tov* explains that the objects the *Mishnah* prohibits, is out of concern that they were used in a manner similar to how they would be used in *Beit HaMikdash* – this is the position of the *Ran*. In other words, for these items to be considered a *tikrovet*, an action must be performed with them.

The *Tifferet Yisrael* however explains that the *Mishnah* means that those items that would be used for *avodah* in the *Beit HaMikdash* would be prohibited, as soon as they were placed there. This appears to be in line with the opinion of the *Rosh*, who explains that those items are prohibited since it is assumed that they were brought there for a gift or an offering. This implies that being placed there alone is enough to make them prohibited.

The *Tifferet Yisrael* however continues that regarding other items, if they were acted upon with a similar action like the *avodah* in the *Beit HaMikdash* they would also be prohibited. For example, if a stick was smashed before an idol, which resemble *shechita*, or thrown before it, which resembles *zerika*. This is of course assuming that that is the way the idol was generally worshiped.

The *Rashba* (51b, s.v. *matza*) notes that in the *Gemara* there is a debate whether the stones that were thrown in front of a *markulis* are prohibited. The opinion that maintains they are not, is because the *zerika* must end in the object coming apart (*zerika ha'mishtaberet*), which would then resemble *zerika* of blood in the *Beit HaMikdash*. The *Rashba* however explains that our *Mishnah* that permits the money and clothing found on the *avodah zarah*, is even according to the opinion that it does not need to be a *zerika ha'mishtaberet* for the objects to become prohibited. How so?

The *Rashba* explains that that is because only those things defined as a *tikrovet* (offering) are prohibited. He explains that for something to be defined as a *tikrovet* it must be something that the idol desire, according to the understanding of those that worship it. For example, for a *markulis*, throwing stones. With money and clothing however, even if they were regularly placed there by the worshippers, since these were not perceived as objects desired by the *avodah zara* itself, but rather donations or contributions, they are permitted. That is because the parallel in the *Beit HaMikdash* to this would be *hekdes*, and there is not concept of *hekdes* for *avodah zara*.

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¹ Even though no *avodah* is performed with grapes, nonetheless, as they resemble *bikkurim*, it is still similar to *avodat pnim*.

Revision Questions

עבודה זרה ג' ב' – ד' ה'

- What individual pieces of a *tzelem* are *mutar* and which are *assur*? (ג' ב')
- What *keilim* must be destroyed according to: (ג' ג')
 - *Tana Kama*
 - *R' Shimon Ben Gamliel*
 - *R' Yosi*
- What question was posed to *R' Gamliel* by *Proklos Ben Plosphos*? (ג' ד')
- What was *R' Gamliel's* first answer to this question? (ג' ד')
- What was *R' Gamliel's* second response? (ג' ד')
- Explain the debate regarding if mountains and valleys used for *avodah zara* are *mutar*. (ג' ה')
- According to *R' Yosi* why is an *Asheira* tree *pasul*? (ג' ה')
- If someone had the wall of their house adjoining that of an idol worshipper and it fell, how should it be rebuilt? (ג' ו')
- Explain the opinion of *R' Akiva* with regard to the *tum'ah* of *avodah zara*. (ג' ו')
- The *Mishnah* discusses three scenarios which can arise with an item used for *Avodah Zara*. What are the scenarios and what are the three possible outcomes? (ג' ו')
- Explain the *machloket* between *Tana Kama* and *R' Shimon* with regard to an *Asheira* tree. (ג' ו')
- If one crossed under an *Asheira* tree that hung over public property would he be *tamei* or *tahor*? (ג' ו')
- What benefit does one get from planting vegetables in the shade of an *Asheira* tree in the winter according to *R' Yosi*? (ג' ו')
- What must be done to a new oven if it was heated up with wood from on *Asheira* tree? (ג' ו')
- Explain the *machloket* between *R' Eliezer* and *Chachamim* regarding *pidyon* for *avodah zara*. (ג' ו')
- Is one able to nullify an *Asheira* tree? How? (ג' ו')
- According to *R' Yishmael* if one found two rocks beside a *Markulis* are they *mutar*? (ג' ו')
- When do the *Chachamim* make rocks found by a *Markulis* *assur*? (ג' ו')
- What type of items, if found on an *avodah zara* are always forbidden? (ג' ו')
- In what situation may one benefit from the garden or bath-house of an *avodah zara*? (ג' ו')
- What is the difference between a Jew and non-Jew with regards to nullifying an *avodah zara*? (ג' ו')
- Explain the *machloket* between *Rebbi* and *Chachamim* regarding selling or pledging an idol. (ג' ו')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4 May ו' אייר	5 May ז' אייר	6 May ח' אייר	7 May ט' אייר	8 May י' אייר	9 May יא' אייר	10 May יב' אייר
Avodah Zara 4:6-7	Avodah Zara 4:8-9	Avodah Zara 4:10-11	Avodah Zara 4:12-5:1	Avodah Zara 5:2-3	Avodah Zara 5:4-5	Avodah Zara 5:6-7

