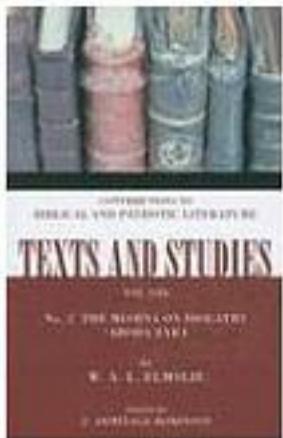


The Mishna on Idolatry "Aboda Zara"



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Avodah Zarah (Hebrew: "foreign worship," meaning "idolatry" or "strange worship") is the name of a tractate in the Talmud, located in Nezikin, the fourth Order of the Talmud dealing with damages. The main topic of the tractate is laws pertaining to Jews living amongst Gentiles, including regulations about the interaction between Jews and "idolaters" (who represented most of the Gentile population during the time of the Talmud), both for distancing Jews from the act of idolatry in every shape as well as distancing Jews from the threat of cultural assimilation.

Because of its subject matter, Avodah Zarah has probably been the most controversial tractate in the Talmud, and historically it has been the subject of severe Christian animosity and censorship. Christians saw the polemic of the tractate as being directed at them, and as painting them as idolaters and immoral people. The traditional Orthodox attitude has been that the tractate was authored in times of the Roman persecution and that this is what is generally meant by "idolatry" in the tractate.

作者介绍:

目录: **【Chapter 1】** (nine mishnayot) deals with the prohibition of trade with idolaters around their festival (so as not to be complicit in the festivity) and the items that are forbidden to be sold to idolaters (which is basically any item that the idolater is likely to offer in an idolatrous service or commit an immoral act with). Thus, the main commandment explored in the chapter is lifnei iver.

【Chapter 2】 (seven mishnayot) deals with precautions against the violence and immorality of idolaters and the items that are forbidden/permited to be bought from idolaters. These include categories of objects that may be by-products of idolatrous services as well as foods with a difficult to identify kashrut status.

【Chapter 3】 (ten mishnayot) deals with the laws of various images/idols and the asherah (idolatrous tree). Thus, it details the distinctions between forbidden and permitted use of various aspects and states of idolatrous items.

【Chapter 4】 (twelve mishnayot) deals with benefit from the auxiliary items of a markulis (a Roman deity consisting of a heap of stones whereby worship consisted of throwing stones and thus adding to the heap) and other idols, the nullification of an idol (effected by an idolater deliberately defacing his/her idol) and the laws detailing the prohibition of the use and benefit of Yayin Nesech.

【Chapter 5】 (twelve mishnayot) continues detailing the prohibition of yayin nesech and the kashering of utensils used by idolaters.

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久闻其恶名，只知其一二，想读。

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