

Avodah Zarah – Simanim

פרק ב – אין מעמידין

דף לב – Daf 32

1. רוצה בקיומו ע"י דבר אחר

The Gemara defines חרס הדרייני – *Hadrianic earthenware* as new earthenware jugs which absorbed especially strong wine. Hadrian's soldiers took shards of these to war, and would soak them in water to produce wine. Such earthenware is prohibited because of the forbidden wine it absorbed. The Gemara asks: מהו לסמוך בהן כרעי המטה – *what is the halachah regarding supporting the legs of a bed with [these shards]*? רוצה בקיומו ע"י ד"א שרי או אסור – *Is wanting the existence [of יין נסך] through something else permitted or forbidden (i.e., he needs the shard itself, but not the absorbed יין נסך)*? The Gemara responds that Rebbe Elazar and Rebbe Yochanan argued about this question. The lenient opinion is challenged from a Baraisa, which prohibits using leather flasks of idolators to make saddles, although this is similarly דבר אחר. However, the Gemara counters that we find it is permitted to purchase jugs of idolators! Therefore, Rava explains that they prohibited using idolators' flasks for saddles, because his own flask may split open, and he may use this saddle as a patch, imparting forbidden flavor into his wine. According to the opinion who prohibits רוצה בקיומו ע"י דבר אחר, he agrees purchasing jugs is permitted, and only prohibits חרס הדרייני, because איתיה – *its prohibition is physically present*.

2. עורות לבובין

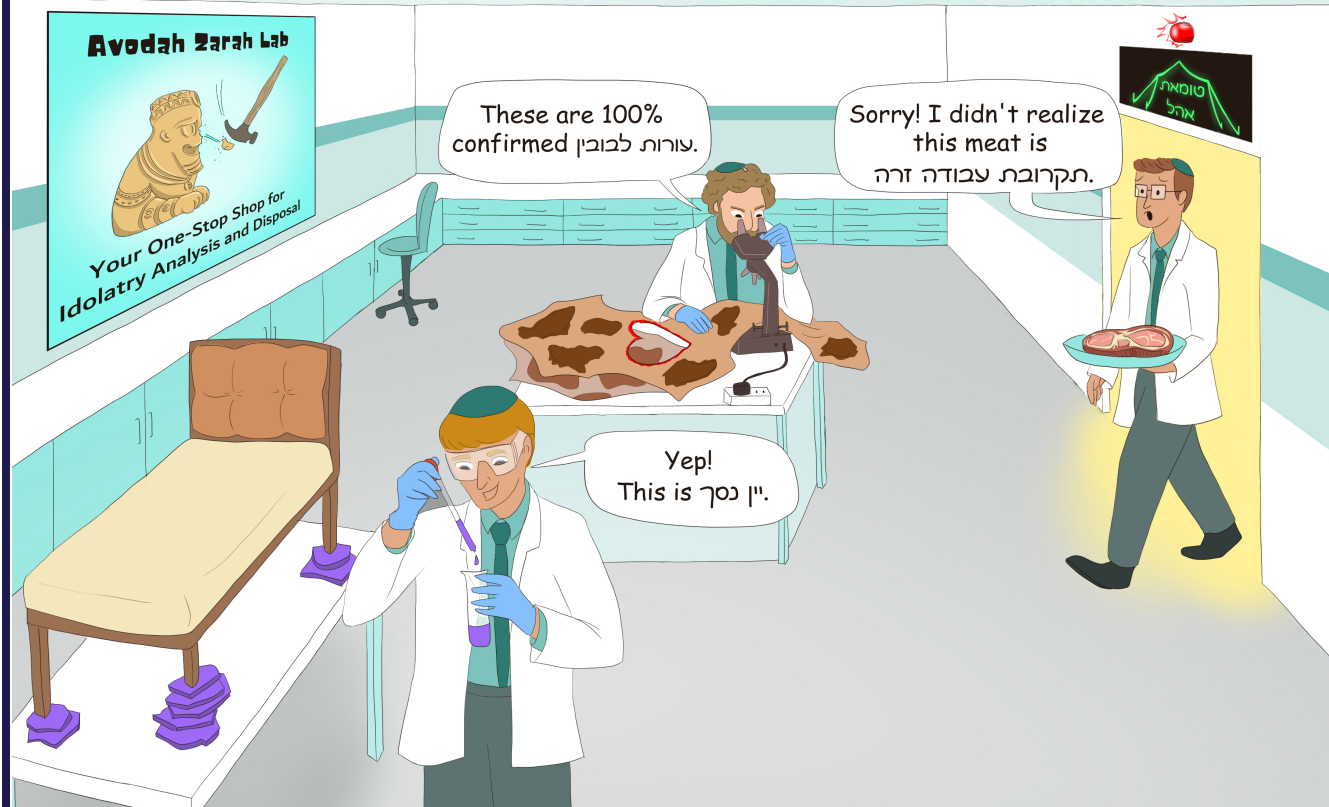
The Mishnah on Daf 29b taught that עורות לבובין – *heart-pierced skins* are forbidden in benefit. A Baraisa defines these as skins which are torn opposite the animal's heart, and וקדור כמין ארובה – *and pierced with a windowlike opening*. For such an opening, יש עליו קורט דם – *if it has a crust of blood on it*, it is forbidden, because the blood indicates its heart was cut out for sacrifice while the animal was alive. If it has no blood, it is permitted, because the cut appears to have been made after the animal was skinned, and not for idolatrous purposes. However, Rav Huna adds that this is only שלא מלחו – *if he did not salt the skin*, but if he did, it is prohibited even without any visible blood, because אימא מלחו העברתו – *say its salt removed [the blood]*.

3. אהל is metamei in תקרובת עבודת כוכבים

The Mishnah stated: והיוצא אסור מפני שהוא כזבחי מתים – *[meat] which leaves a house of idolatry is forbidden in benefit, "because it is like sacrifices of the dead,"* because it is impossible that it was not used for sacrifice there. The Gemara says that the Tanna of this Mishnah is Rebbe Yehudah ben Beseira, who taught: מנין לתקרובת עבודת כוכבים שמטמא באהל – *from where do we derive that an idolatrous offering conveys tumah through being under one roof?* The passuk says: ויצמדו לבעל פעור – *and they attached themselves to בעל פעור and ate "sacrifices of the dead."* This expression teaches: מה מת מטמא באהל – *Just as a dead body conveys tumah through being under one roof,* אף תקרובת עבודת כוכבים מטמא באהל – *so too an idolatrous offering conveys tumah through being under one roof*.

Siman – Lab

The scientists in the Avodah Zarah lab testing the wine content in חרס הדרייני shards being used to support a bed, as well as examining עורות לבובין to see if the openings opposite the animal's heart had a crust of blood thereby making them אסור בהנאה, were startled when the red alert went off when someone mistakenly brought meat inside which had left a זרה בית עבודה זרה.



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3 things to remember

1. רוצה בקיומו ע"י דבר אחר
2. עורות לבובין
3. תקרובת עבודת כוכבים is metamei in an אהל

