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Avodah Zarah Daf 32

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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

The *Mishna* had stated: Hadrianic earthenware is forbidden.

Rav Yehudah said in the name of Shmuel: This refers to the earthenware of Hadrian Caesar.

When Rav Dimi came from *Eretz Yisroel*, he said: Virgin soil, which had not been cultivated before. He cultivated it and planted vines there (*which produced an extremely strong wine*). The wine [produced] they used to pour into white jugs, which absorbed the wine. These vessels, they broke into fragments which they used to carry, and wherever they arrived (at their destination) they soaked them [in water] and drank of it.

Rabbi Yehoshua ben Levi said: Our first [quality wine] is only equal to their third [soaking].

The question was asked: How about placing these shards as supports of the legs of a bed? Is this intention to preserve a [forbidden thing] for some other purpose allowed or forbidden?

Come and hear! For Rabbi Elozar and Rabbi Yochanan [argued about it], one pronouncing it as forbidden and the other as permitted.

An objection was raised: Wine kept in barrels or leather jars belonging to idolaters is forbidden for drinking but permitted for deriving benefit. Shimon ben Guda

testified in the presence of Rabban Gamliel's son that Rabban Gamliel drank of such in Acco, but this was not accepted. As to leather flasks belonging to idolaters, Rabban Shimon ben Gamliel said in the name of Rabbi Yehoshua ben Kefusai that it is forbidden to make of them saddles for a donkey. Now in this latter case there is an intention to preserve [the forbidden thing] for some other purpose and yet we are taught that it is forbidden!

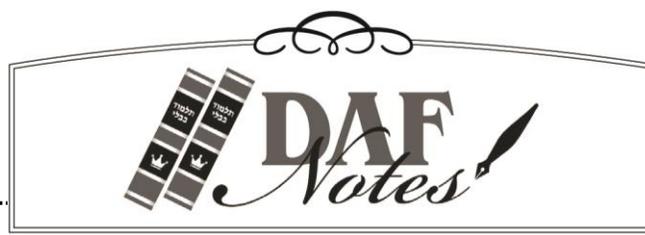
The Gemora counters: According to your opinion then, the sale of [earthenware] jugs of idolaters should also be forbidden, for what difference is there between [leather] flaska and [earthenware] jugs?

Rather, Rava said: There is a [precautionary] decree that if his flask will split open he might take the saddle off a donkey and patch his own with it.

The Gemora asks: Now according to the one who holds that the intention to preserve [a forbidden thing] for some other purpose is forbidden, why is the use of [earthenware] jugs allowed?

The Gemora answers: He can say to you that in that case the forbidden matter is not there in substance, whereas in the other case the substance of the forbidden matter is there.

[It has been stated above:] But this was not accepted.



A contradiction was raised: Wine (of a Jew) contained in leather bottles of idolaters is forbidden for drinking but permitted for deriving benefit. Shimon ben Godei'a testified in the presence of Rabban Gamliel's son that Rabban Gamliel drank of such in Acco, and it was accepted!

The Gemora answers: What is meant there is that it was not accepted by all of his colleagues, but it was the son who did accept it. Or, if you wish, it may be said that Guda is one and Godei'a is another.

The Mishnah had stated: Skins pierced at the animal's heart. Our Rabbis taught: What is [the sign of] such a heart-rent skin? If it is rent opposite the heart and is round like a window-like opening [it must be inspected] - if there is a drop of coagulated blood on it, it is forbidden, but if it has no such drop of blood it is permitted.

Rav Huna said: That is only if it has not been treated with salt, but if salt has been applied to it, it is forbidden in either case, as the salt may have removed it.

The Mishnah had stated: Rabban Shimon ben Gamliel said: When its rent is round [the skin] is forbidden, but if oblong it is permitted.

Rav Yosef said in the name of Rav Yehudah who said it in the name of Shmuel: The halachah rests with Rabban Shimon ben Gamliel. Said Abaye: The halachah [rests with him] implies that the matter is disputed! But what difference does it make to you? retorted the other. To which he replied: Is the learning of Gemara, then, to be like the singing of a song?

The Mishnah had stated: Meat which is being brought into an idolatrous place is permitted.

What Tanna's opinion might this represent? — Said Rabbi Chiya bar Abba in the name of Rabbi Yochanan: Not that of Rabbi Eliezer; for were it Rabbi Eliezer's, surely he holds the opinion that an idolater has generally idolatry in his mind.

The Mishnah had stated: But that which is brought out is forbidden, because it is regarded as sacrifices of the dead.

What is the reason? Because it is impossible for some idolatrous sacrifice not to have taken place.

Whose [opinion might this represent]? — That of Rabbi Yehudah ben Beseirah; for it has been taught: Rabbi Yehudah ben Beseirah said: From where can we deduce that idolatrous offerings convey tumah through (sharing one) roof? From the verse: They joined themselves unto Ba'al Peor, and ate the sacrifices of the dead — as a dead body conveys tumah through (sharing one) roof, so also an idolatrous sacrifice causes such tumah through (sharing one) roof. (32a – 32b)