

ז. ויצמדו לבעל פֶּעוֹר וַיֵּאָכְלוּ זִבְחֵי מִתִּים: תהלים קו:כח

I Continuation of list of 'משנה ג' and analysis:

- a (item #3): חרס הדרייני
- i *Meaning*: Hadrian would claim virgin land, plant a vineyard and deeply soak a cask in wine, then break it and soldiers would take a piece out to war; it was strong enough to generate wine by soaking it
- 1 *Note (ריב"ל)*: a third-level soaking of it was as strong as our finest wine
 - 2 *Question*: can it be used for a non-wine purpose, e.g. to prop up a bed
 - (a) *Clarification*: this is a general question about איסורי הנאה – אחר – דבר אחר – רוצה בקיומו ע"י דבר אחר – איסורי הנאה
 - (b) *Conclusion*: dispute יוחנן/ר"א if it is prohibited
 - (i) *Challenge (to lenient position)*: ברייתא – casks and skins of non-Jews with ישראלי wine – permitted to use, but prohibited from drinking
 1. *And*: ר' שמעון בן גודא testified before ר"ג's son that ר"ג drank from it, but חכמים denied this
 2. *and*: wineskins may not be used (even) for animal blankets
 - (ii) *block*: if so, why are casks permitted?
 - (iii) *Rather*: reason for ban on wineskin use is because his own skin may rip and he may use this one to patch it and there's a real mixture of prohibited wine
 1. *Challenge*: according to strict position, why are casks permitted?
 2. *Answer*: in that case, the wine isn't physically present
 - (iv) *Challenge (to report that חכמים denied it)*: report that they agreed with him
 1. *Answer1*: perhaps ר"ג's son agreed, but not the other חכמים
 2. *Answer2*: it may have been a 2nd report (ר' שמעון בן גודע), after which they assented
- b (item #4): עורות לבובין (literally "punctured pelts")
- i *Meaning*: if there is an opening like a window at the spot of the heart and there's a bloodstain
- 1 *It means*: the heart was removed (ritually) while animal was alive
 - 2 *אשי ד' אשי*: if it was salted, even without blood apparent, אסור – the salt may have removed the blood stain
- ii *רשב"ג's addition*: if the rip is round, prohibited; if rectangular – permitted
- 1 *Ruling (שמואל)*: in accord with רשב"ג
- c (item #5): meat entering or exiting the temple
- i *Entering*: is permitted (not yet offered); *contra* ר"א who holds that the default intent of a pagan is ע"ז לשם ע"ז
- ii *Exiting*: there was inevitably ע"ז תקרובת there, per ריב"ב who holds that ע"ז תקרובת באהל is מטמא באהל (v. 1)
- 1 *Therefore*: this meat, which was in the אהל, is טמא
- d (item #6): (inverse of #5) – people on their way to or from the pagan temple
- i *On their way there*: we may not engage in business with them (they'll go give thanks to ע"ז for the business)
- 1 *שמואל*: this rule holds for non-Jews; ישראל have the opposite rule:
 - (a) *On their way there*: permitted – perhaps they'll repent and not go
 - (b) *On their way back*: they've already become connected to the cult and won't return
 - (c) *Challenge*: ברייתא rules that ישראל, whether coming or going, is forbidden
 - (i) *Answer (ר' אשי)*: that is in re: ישראל מומר, who certainly will go (won't change his mind on the way)
 - ii *On their way back*: permitted
 - 1 *Caveat (רשב"ל)*: if they return as a group, they are likely to go back – אסור
 - iii *ברייתא עכ"ם* going to a fair – in either direction, we may do business with him
 - 1 *However*: regarding ישראל, we may do business with him on the way, but not when he returns
 - (a) *Challenge*: why the distinction?
 - (b) *Answer*: we assume the ישראל may have sold ע"ז there, and he now holds ע"ז דמי (which we don't want to use in commerce)
 - (i) *Challenge*: the same possibility exists for the עכ"ם
 - (ii) *Answer*: the עכ"ם probably sold wine or clothes
 1. *Challenge*: perhaps the ישראל also sold non-ע"ז
 2. *Answer*: if so, he would have sold them here (in the Jewish town)