

26.4.1

49b (משנה א) → 50b (לית נגר ולא בר נגר דיפרקינה)

7. וַיִּצְמְדוּ לְבַעַל פְּעוֹר וַיֹּאכְלוּ זְבָחֵי מַתִּים: תהלים קו:כח

- I 'א משנה: identifying the location of a Mercury-stele
- a **מרקוליס**: three rocks placed next to Mercury are themselves a **מרקוליס**; if there are only 2 – not **מרקוליס**
  - b **מותרות**: if the rocks appear to be associated with the central statue – **אסורות**; if not – **מותרות**
  - i **Analysis**: רבנן's position is clear – **עכו"ם** do not worship shards (→ separate piles of rocks, assumed to have broken off of **מרקוליס**, are ignored); but ר"י's position is unclear –
    - 1 *If*: he holds that they worship shards – why not identify 2 (or 1?) as **מרקוליס**?
    - 2 *And if*: he holds that they don't, even three shouldn't be reckoned
  - ii **Proposal** (ר' יוחנן): all agree that if we know that the rocks fell from the idol, they are **אסור**
    - 1 *Even*: the מ"ד that **עכו"ם** don't worship shards will agree that in the case of Mercury, they do (**אורחיה**)
    - 2 *Dispute*: plain rocks (that didn't fall from idol)
      - (a) *Even then*: if they are close to the idol, they agree that they are **אסורות** – (offered to idol)
      - (b) *Dispute*: if they are far away (in spite of wording "בצד מרקוליס" – means within ד"א)
        - (i) *אסור*: their custom is to make a small **מרקוליס** next to the big one; it is made of 3 rocks → **אסור**
        - (ii) *מותר*: they don't make a small **מרקוליס** there → if they're not obviously attached to idol – **מותר**
  - iii **Revisiting** ר' יוחנן: rocks that fell from **מרקוליס** are **אסור**
    - 1 *Challenge*: **ברייתא** – rocks that fell from **מרקוליס** are only **אסור** if they appear to be connected to it
      - (a) *Dissent*: ר' ישמעאל – only if there are three; two are not **אסורות**
      - (b) *Defense* (ר'בא): don't read "that fell (שנשרו)", rather "that were found (שנמצאו)"
        - (i) *Challenge*: ר' ישמעאל doesn't permit 2; he rules that 2 which are **בתמיטה** are **אסור**; 3, even if distant
        - (ii) *Answer*: if they abut the idol, even 2 are **אסור**; if a bit away – only 3 **אסור**
          - 1. *Meaning*: if there is some barrier between them
          - 2. *Question*: is this how they make **מרקוליס**? **ברייתא** rules that בית קוליס is 2 rocks and one on top
          - 3. *Answer*: that is in re: base idol
  - iv **Realted story**: בי ינאי was destroyed, **מרקוליס** was set up there; non-**מרקוליס** worshippers took stones to pave road
    - 1 *Ruling*: some **חכמים** walked there; others didn't
      - (a) *even קדושים* ג' יוחנן: ר' מנחם בר סימאי (בן של קדושים) wouldn't look at images on coins) would walk there
    - 2 *Rationale*: for prohibiting – per v.1; just as מת is never בטל, so תקרובת ע"ז (the rock) is never בטל
    - 3 *Rationale*: for permitting (ר' גדל בשם רב) – תקרובת must be similar to עבודת פנים (e.g. שחיטה)
- II Two indecipherable **ברייתות**, each brought by ר' ירמיה and reported by ר' יוסף
- a *If*: a non-Jew brings **מרקוליס**-rocks and paves a road – **אסורות** if ישראל does so – **אסורות**
    - i *Solution* (ר' ששת): as per ר' גדל above – תקרובת is only **אסור** if done פנים כעין
  - b **Care for trees**: we may deworm and "heal" trees (by putting fertilizer on "wound") during שמיטה, but not on חוה"מ;
    - i *But*: in neither case may we prune
    - ii *However*: in both cases we may apply a balm to the pruned section
      - 1 *Question* (ר'בינא): what was indecipherable?
      - 2 *If*: the distinction between חוה"מ and שמיטה –
        - (a) *Resolution*: שמיטה is an איסור מלאכה – no איסור מלאכה involved; חוה"מ is a problem of טירחא
      - 3 *If*: the distinction between healing and pruning (on שמיטה)
        - (a) *No question*: healing maintains the tree; pruning helps the tree grow further
      - 4 *If*: "healing" vs. **ברייתא** which only permits it during תוספת שביעית (until ר"ה)
        - (a) *Answer*: follows distinction between two kinds of healing; one which promotes growth is **אסור**
      - 5 *If*: applying balm vs. **ברייתא** which only allows applying oil to small fruit during תוספת שביעית
        - (a) *Answer*: in that case, it's fattening the fruit; in our case, it's maintaining it
      - 6 *Answer* (ר' סמא בריה דר' אשי לרבינא): he was bothered by the contradiction between "healing" and "applying the balm" on חוה"מ – since both are there just to maintain tree, why is one (applying balm) **מותר** and the other **אסור**?
        - (a) *No answer*: that's why it was considered indecipherable