

26.2.8

30b (כיון דמערבי ביה מסרא סרי) → 32a (א"ר אסי א"ר יוחנן)

7. אם ימלאו העבים גשם על הארץ יריקו ואם יפול עץ בדרום ואם בצפון מקום שיפול הגעץ שם יהוא: קהלת יא:ג.

I Continued discussion re: יין נסך

- a ר' יוחנן בשם ריב"ב: there are three statuses of wine:
- i בכזית - ע"ז like טומאה חמורה and carries הנאה and is prohibited to drink or get יין נסך
 - ii ברביעית - (משקים טמאים like regular מטמא and is prohibited to drink or get הנאה and is סתם יינם
 - iii מפקיד יין אצל גוי: may not be drunk, but benefit is permitted
 - 1 Challenge: fruit entrusted to גוי is like his vis-à-vis מעשרות ושיביעית (i.e. חשוד להחליף)
 - 2 Answer: in our case, he identified a unique location for it
 - (a) Challenge: if so, it should be permitted to be drunk – per ר' יוחנן and his visit to פרוד (v. 1)
 - (b) Answer: depends on ר"א/חכמים
 - (i) הלכה כר"א – ר"א permits, חכמים ban – (If he entrusted wine to גוי but had the keys, ר"א permits)
 - (c) Possible application: ר' יוחנן includes wine ר"א ruled that everything but wine is safeguarded with 1 seal;
 - (i) Resolution: ר' יוחנן is reporting ר"א's (the תנא) ruling; ר"א (the אמורא) is reporting חכמים
 - (d) Alternate version: ר"א permits everything within double seal except wine, ר"י allows wine as well
 - (i) Resolution: both rule like רבנן; ר"י believes that רבנן would permit if double seal
 - (ii) Note: examples of "double seals" given – essentially, a covering that was sealed onto the barrel
- b Evolution of rulings re: יין sold in כותי villages which neighbor heathen towns
- i Original ruling: all forbidden – assumed that כותים don't mind עכ"ם touching barrels, even if sealed
 - ii Later ruling: sealed barrels are permitted – as they are careful not to let עכ"ם touch those
 - 1 Challenge: ruling that if someone sends wine with כותי, unless recipient recognizes seal, forbidden
 - (a) Implication: they aren't careful about עכ"ם, even if sealed
 - (b) Defense: that is a case of the road
 - (i) Block: in our case, the barrels also traveled to get to the כותי village
 - (ii) Rather: the lenient ruling is if sold near the winepress; so many people are there, the כותי will be afraid to let his clients see him allowing עכ"ם to touch barrels
- c Prohibition of drinking heathen's mead
- i Reason: may be to bar social contact, may be due to גילוי
 - 1 Challenge: whatever they leave uncovered (hops, barrels) we also leave uncovered
 - 2 Answer: in places where they leave the water used for beer-making uncovered
 - (a) Challenge: if so, once it's old, should be permitted
 - (i) As per: observation that old or vinegary drink is *ipso facto* permitted, as the poison would have retarded that process → no poison
 - (b) Answer: must be a precaution against new water
 - 3 Practice: ר"פ would have them bring it outside of the store; ר' אחאי – to his home
 - (a) Reason: must be חתנות (else, they couldn't drink it anywhere) and ר' אחאי's practice was a חומרא
 - 4 Cases: רב שמואל בר ביסנא, after they offered him wine which he refused, refused their mead – extra חומרא
 - (a) דב ruled that שכר of non-Jews is permitted but not for his son, חייא
 - (i) Reason: poison from גילוי is "killed" by ingredient in mead; but that changes its make up and dangerous for his son
 - 5 Other rodents: שמואל – they all have poison, but only snake's poison is lethal to humans
 - (a) שמואל told בר רב חייא in his father's name: non-Jews who drink מגולים and live – it is because they eat שקצים ורמשים
 - (b) ד' יוסף vinegar of non-Jewish mead is prohibited, as they mix wine dregs in
 - (i) ד' אשי if it comes from wine cellar, permitted, as those dregs are no longer "tasty"