

26.2.9

32a (אימא דעתו לחזור) → 33a (וחרס הדרייני)

1. ויצמדו לבעל פטור ויאכלו זבחי מתנים: 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 – 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 ישראל wine – permitted to use, but prohibited from drinking
        1. *And*: ר"ג 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 2<sup>nd</sup> report (ר"י שמעון בן גודע), after which they assented
- b (item #4): עורות לובוין (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 *ר"י 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
- ii *Exiting*: there was inevitably ע"ז תקרובת there, per ריב"ב who holds that תקרובת ע"ז 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 a ישראל, whether coming or going, is forbidden
      - (i) *Answer (ר"י 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 (ריב"ל)*: if they return as a group, they are likely to go back - אסור
  - iii *ברייתא* going to a fair – in either direction, we may do business with him
    - 1 *However*: regarding a 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 דמי ע"ז (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)