

A בס"ד

Intro

Today we will Be"H learn דף צ"ו of בבא בתרא.
Some of the topics we will learn about include:

ברכה על יין

The appropriate ברכה on various forms of wine, including:
יין הנמכר בחנות

The most inferior type of wine sold in stores, i.e. wine that
has begun to sour;

בפורצמא דמיזדבן אקרנתא

Even more inferior wine that is only sold on busy street
corners to indiscriminate customers; and

שמרי יין

Wine made from steeping pressed grapes in water,
depending on the ratio of wine to water.

הבודק את החבית

If someone tasted a wine barrel to ensure that its contents
had not soured in order to separate תרומה from its contents
on behalf of his other barrels of wine and at some later
point it was discovered to have turned to vinegar,

A

ברכה על יין

יין הנמכר בחנות

בפורצמא דמיזדבן

אקרנתא

שמרי יין

הבודק את החבית

B

it is a מחלוקת whether it is assumed to have been wine or
vinegar during

ג' ימים הראשונים

The first three days after he tasted it;

ג' ימים האחרונים

The three days prior to discovering it was vinegar; and

ימים אמצעיים

The intermediate days;

This depends whether

חמרא מעילאי עקר

או מתתאי עקר

The wine begins to sour from the top or from the bottom
of the barrel; and whether

ריחא חלא וטעמיה חמרא

חמרא או חלא

Wine that has begun to sour and smells like vinegar but
tastes like wine, is considered wine or vinegar.

B

ג' ימים הראשונים

ג' ימים האחרונים

ימים אמצעיים

חמרא מעילאי עקר

או מתתאי עקר

ריחא חלא וטעמיה חמרא

חמרא או חלא

1 So let's review...

The Mishnah earlier ruled

מרתף של יין
מקבל עליו עשר קוססות למאה

One who buys a wine cellar must accept up to ten percent of barrels that contain inferior wine that has begun to sour.

The Gemara now digresses to discuss the status of souring wine:

אמר רב יהודה

יין הנמכר בחנות

מברכין עליו בורא פרי הגפן

The ברכה on the most inferior type of wine sold in stores, even wine that has begun to sour is still

בורא פרי הגפן.

ורב חסדא אמר

גבי חמרא דאקרים למה לי

Its ברכה is because, why should one make

the ברכה of הגפן on souring wine?

The Gemara challenges ברייתא from רב יהודה which rules;

על היין שהקרים

אומר שהכל נהיה בדברו

The ברכה on sour wine is שהכל?

The Gemara answers

מודה רב יהודה

בפורצמא דמיזדבן אקרנתא

This refers to wine that is so inferior that it is not sold in stores, only on busy street corners to indiscriminate customers, and all agree that its ברכה is שהכל.

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1

מלך

מרתף של יין
מקבל עליו עשר קוססות למאה

One who buys a wine cellar must accept up to ten percent of barrels that contain inferior wine that has begun to sour.

Souring Wine

אמר רב ירמיה

יין הנמכר בחנות
מברכין עליו בורא פרי הגפן

The ברכה on the most inferior type of wine sold in stores, even wine that has begun to sour is still

ורב חסדא אמר

גבי חמרא דאקרים למה לי

Its ברכה is because, why should one make the ברכה of הגפן on souring wine?

?

ברייתא

על היין שהקרים
אומר שהכל נהיה בדברו

The ברכה on sour wine is שהכל?

מודה רב יהודה

בפורצמא דמיזדבן אקרנתא

This refers to wine so inferior that it is not sold in stores, only on busy street corners to indiscriminate customers, and all agree that its ברכה is שהכל.

2 The Gemara cites a ברייתא regarding the status of souring wine:
 הבדק את החבית להיות מפריש עליה תרומה והולך ואחר כך נמצאת חומץ
 If someone tasted a wine barrel to ensure that its contents had not soured and set it aside to separate תרומה from its contents on behalf of his other barrels of wine, and at some later point it was discovered to have turned to vinegar;
 The Gemara rules
 כל ג' יום ודאי מכאן ואילך ספק
 Its status is certain for three whole days, but otherwise its status is uncertain.

2

ברייתא

הבודק את החבית להיות מפריש עליה תרומה והולך ואחר כך נמצאת חומץ

If someone tasted a wine barrel to ensure that its contents had not soured and set it aside to separate תרומה from its contents on behalf of his other barrels of wine, and at some later point it was discovered to have turned to vinegar;

כל ג' יום ודאי מכאן ואילך ספק

Its status is certain for three whole days, but otherwise its status is uncertain.

3 The Gemara cites three interpretations of the ברייתא:
 1.
 כל ג' ימים הראשונים ודאי יין מכאן ואילך ספק
 The first three days after he tasted it, it is certainly wine, and any תרומה he separated is effective. Afterwards, it is uncertain whether it was wine or vinegar, and so he must separate תרומה again.
 And as the Gemara explains, רבי יוחנן holds
 חמרא מעילאי עקר והאי טעימיה ולא עקר
 The wine begins to sour from the top down. Therefore, since he tasted the wine, it had certainly not begun to sour at that time. And
 אם תמצא לומר בתר דטעימיה עקר
 Even if it began to sour immediately after he tasted it, הוה ריחא חלא וטעימיה חמרא והוי חמרא
 For the first three days, until it would become fully sour, it would have smelled like vinegar but still tasted like wine, and רבי יוחנן holds that such wine retains its status of wine.

3

1

רבי יוחנן

כל ג' ימים הראשונים ודאי יין מכאן ואילך ספק

ספק	ספק	ודאי יין
ג' ימים האחרונים	אמצעיים	ג' ימים הראשונים

The first three days after he tasted it, it is certainly wine, and any תרומה he separated is effective. Afterwards, it is uncertain whether it was wine or vinegar, and so he must separate תרומה again.

רבי יוחנן holds

חמרא מעילאי עקר והאי טעימיה ולא עקר

The wine begins to sour from the top down. Therefore, since he tasted the wine, it had certainly not begun to sour at that time.

אם תמצא לומר בתר דטעימיה עקר

Even if it began to sour immediately after he tasted it, הוה ריחא חלא וטעימיה חמרא והוי חמרא

הוה ריחא חלא וטעימיה חמרא והוי חמרא

For the first three days, until it would become fully sour, it would have smelled like vinegar but still tasted like wine, and רבי יוחנן holds that such wine retains its status of wine.

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4

2. כל ג' ימים האחרונים ודאי חומץ מכאן ולהלן ספק explains:

כל ג' ימים האחרונים ודאי חומץ מכאן ולהלן ספק

The last three days before it was discovered to be vinegar, it was certainly vinegar, and any תרומה he separated was certainly not effective. Beforehand, it is uncertain whether it was wine or vinegar, and so he must separate תרומה again.

And as the Gemara explains, רבי יהושע בן לוי holds

חמרא מתתאי עקר ואימור עקר ולא אדעתיה

The wine begins to sour from the bottom up. Therefore, it may have begun to sour before he tasted it. Furthermore, אם תמצא לומר

מעילאי עקר

והא טעימיה ולא עקר

Even if wine begins to sour from the top down, and he tasted the wine,

דלמא בתר דטעימיה עקר

It might have begun to sour immediately after he tasted it, and

הוה ריחיה חלא וטעימיה חמרא

והוה חלא

רבי יהושע בן לוי holds that wine that smells like vinegar but tastes like wine is deemed vinegar. Therefore, immediately after he tasted it, its status was uncertain, and since it began to sour at least three days before it was discovered to be vinegar, the last three days it is certainly deemed vinegar.

4

2

רבי יהושע בן לוי

כל ג' ימים האחרונים ודאי חומץ מכאן ולהלן ספק

ודאי חומץ

ספק

ספק

ג' ימים האחרונים

אמצעיים

ג' ימים הראשונים

The last three days before it was discovered to be vinegar, it was certainly vinegar, and any תרומה he separated was certainly not effective. Beforehand, it is uncertain whether it was wine or vinegar, and so he must separate תרומה again.

רבי יהושע בן לוי holds

חמרא מתתאי עקר

ואימור עקר ולא אדעתיה

The wine begins to sour from the bottom up.

Therefore, it may have begun to sour before he tasted it.

Furthermore,

אם תמצא לומר

מעילאי עקר

והא טעימיה ולא עקר

Even if wine begins to sour from the top down, and he tasted the wine,

דלמא בתר דטעימיה עקר

It might have begun to sour immediately after he tasted it,

הוה ריחיה חלא וטעימיה חמרא

והוה חלא

רבי יהושע בן לוי holds that wine that smells like vinegar but tastes like wine is deemed vinegar.

Therefore,

immediately after he tasted it, its status was uncertain, and since it began to sour at least three days before it was discovered to be vinegar, the last three days it is certainly deemed vinegar.

5

3.
 דרומאי מתנו משמיה דרבי יהושע בן לוי
 ראשונים ודאי יין
 אחרונים ודאי חומץ
 אמצעיים ספק
 The first three days after he tasted it, it was certainly wine.
 The last three days before it was discovered to be vinegar,
 it was certainly vinegar. And during the intermediate
 period, its status is uncertain.

And as the Gemara explains, they hold that
 ריחיה חלא וטעמיה חמרא
 חמרא

Wine that smells like vinegar but tastes like wine is still
 considered wine. Therefore, the first three days after he
 tasted it, it was certainly wine, even if it immediately
 began to sour. However,

דאשתכח חלא סיפתקא
 דודאי עקר תלתא יומי

It was discovered exceedingly sour, and so it was
 certainly vinegar for three days beforehand.

=====

5

3

דרומאי מתנו משמיה דרבי יהושע בן לוי

ראשונים ודאי יין
אחרונים ודאי חומץ
אמצעיים ספק

ודאי חומץ	ספק	ודאי יין
ג' ימים האחרונים	אמצעיים	ג' ימים הראשונים

*The first three days after he tasted it,
 it was certainly wine.*

*The last three days before it was discovered to be vinegar,
 it was certainly vinegar.*

*And during the intermediate period,
 its status is uncertain.*

The Gemara explains, they hold that
ריחיה חלא וטעמיה חמרא
חמרא

Wine that smells like vinegar but tastes like wine
 is still considered wine.

Therefore, the first three days after he tasted it,
 it was certainly wine,
 even if it immediately began to sour.

However,

דאשתכח חלא סיפתקא
דודאי עקר תלתא יומי

It was discovered exceedingly sour,
 and so it was certainly vinegar for three days beforehand.

6 The Gemara cites a רב ושמואל regarding a sale of souring wine:

המוכר חבית יין לחברו והחמיצה

If someone sold a barrel of wine, and it soured; and as the Rashbam explains,

בתוך אותה חבית של מוכר

בבית לוקח

It was still in the original barrel, but in the buyer's possession.

אמר רב

כל ג' ימים הראשונים

ברשות מוכר

If it was discovered to be vinegar within the first three days after the sale, the sale is void. Even though

ריחיה חלא וטעמיה חמרא

חמרא

Wine that has only begun to sour is still considered wine?

Nevertheless,

מהשתחיל להריח חומץ

סופו להעשות חומץ

As soon as it began to sour, it was certain to become vinegar, and so the sale is void, because he sold him defective merchandise. However,

מכאן ואילך

ברשות לוקח

If it only became vinegar three days after the sale, the sale is binding, because at the time of the sale the wine was good.

ושמואל אמר

חמרא אכתפא דמאריה שוואר

The sale is always binding, because it is the buyer's bad מזל that caused it to sour.

The Gemara concludes

והלכתא כוותיה דשמואל

The Halachah follows Shmuel.

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6

המוכר חבית יין לחברו והחמיצה

If someone sold a barrel of wine, and it soured;

and as the Rashbam explains,

בתוך אותה חבית של מוכר בבית לוקח

It was in the original barrel, but in the buyer's possession.

אמר רב

כל ג' ימים הראשונים

ברשות מוכר

If it was discovered to be vinegar within the first three days after the sale, the sale is void.

Even though

ריחיה חלא
וטעמיה חמרא
חמרא

*Wine that has only
begun to sour is still
considered wine?*

Nevertheless,

מהשתחיל
להריח חומץ
סופו להעשות חומץ

*As soon as it began to sour,
it was certain to become
vinegar, and so the sale is
void, because he sold him
defective merchandise.*

However,

מכאן ואילך ברשות לוקח

If it only became vinegar three days after the sale, the sale is binding, because at the time of the sale the wine was good.

ושמואל אמר

חמרא אכתפא דמאריה שוואר

The sale is always binding, because it is the buyer's bad מזל that caused it to sour.

ואלכתא כוותיה דשמואל

7 The Gemara cites a related ברייתא in which there is the following Machlokes:
 The רבנן hold
 אחד שכר תמרים
 ואחד שכר שעורים
 ואחד שמרי יין
 מברכין עליהם
 שהכל נהיה בדברו
 The appropriate ברכה for beer made of dates or barley, and for wine made from steeping pressed grapes in water, is שהכל.

אחרים אומרים
 שמרים שיש בהם טעם יין
 מברך עליהן בורא פרי הגפן
 If the water absorbed enough from the grapes that it tastes like wine, its ברכה is הגפן.

7

ברייתא

רבנן

**אחד שכר תמרים
 ואחד שכר שעורים
 ואחד שמרי יין
 מברכין עליהם
 שהכל נהיה בדברו**

The appropriate ברכה for beer made of dates or barley, and for wine made from steeping pressed grapes in water, is שהכל.

אחרים אומרים

**שמרים שיש בהם טעם יין
 מברך עליהן בורא פרי הגפן**

If the water absorbed enough from the grapes that it tastes like wine, its ברכה is הגפן.

8 מוחלוקת רבא explains the
 דכולי עלמא
 רמא תלתא ואתא ארבעה
 חמרא הוא
 All agree that if one added three measures of water to the grapes and it produced four measures of liquid, this is certainly wine, as רבא said elsewhere
 כל חמרא דלא דרי
 על חד תלת מיא
 לאו חמרא הוא
 One measure of wine is strong enough to be diluted in three measures of water.

Additionally,
 רמא תלתא ואתא תלתא
 ולא כלום הוא
 All agree that if it produced the same amount of liquid that he added, it is certainly water.

8

מוחלוקת רבא explains the

**דכולי עלמא
 רמא תלתא ואתא ארבעה
 חמרא הוא**

All agree if one added 3 measures of water to the grapes and it produced four measures of liquid, this is certainly wine,

As רבא said elsewhere

**כל חמרא דלא דרי על חד תלת מיא
 לאו חמרא הוא**

One measure of wine is strong enough to be diluted in three measures of water.

Additionally,

**רמא תלתא ואתא תלתא
 ולא כלום הוא**

All agree that if it produced the same amount of liquid that he added, it is certainly water.

9

כי פליגי

דרמא תלתא ואתא תלתא ופלגא

The מחלוקת is in a case where he added three measures of water, and it produced three and a half.

The רבנן say

תלתא עייל תלתא נפיק

The same three measures of water emerged, plus a half-measure of wine. Therefore,

פש ליה פלגא

ופלגא בשיתא פלגי

מיא ולא כלום הוא

The extra half-measure of wine is not significant in the three measures of water, since it's a ratio of six to one, and its ברכה is שהכל.

However, אחרים maintain

תלתא עול תרין ופלגא נפיק

The grapes absorbed some water, and while he added three measures of water, only $2\frac{1}{2}$ emerged, together with one measure of wine. Therefore,

פש ליה כוזא

וכוזא בתרי ופלגא

חמרא מעליא הוא

One measure of wine diluted in $2\frac{1}{2}$ measures of water is considered wine, because it's an even better ratio than three to one mentioned above, and its ברכה is הגפן.

The Gemara records the ruling of רבה ורב יוסף that

אין הלכה כאחרים

The ברכה on this water is always שהכל.

9

כי פליגי

דרמא תלתא ואתא תלתא ופלגא

The מחלוקת is where he added three measures of water, and it produced three and a half.

אחרים

תלתא עול תרין
ופלגא נפיק

The grapes absorbed some water, and while he added 3 measures of water, only $2\frac{1}{2}$ emerged, together with one measure of wine.

Therefore,

פש ליה כוזא
וכוזא בתרי ופלגא
חמרא מעליא הוא

One measure of wine diluted in $2\frac{1}{2}$ measures of water is considered wine, because it's an even better ratio than three to one mentioned above, and its ברכה is הגפן.

רבנן

תלתא עייל
תלתא נפיק

The same three measures of water emerged, plus a half-measure of wine.

Therefore,

פש ליה פלגא
ופלגא בשיתא פלגי
מיא ולא כלום הוא

The extra half-measure of wine is not significant in the 3 measures of water, since it's a ratio of six to one, and its ברכה is שהכל.

רב רב יוסף

אין הלכה כאחרים

The ברכה on this water is always שהכל.