

**A** בס"ד

Intro

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

שמרי יין

The status of wine made from steeping pressed grapes, which were already used for winemaking, in water. The Gemara discusses whether the emerging liquid retains the שמרים's status of

תרומה, מעשר שני, הקדש

This may depend on whether

ראשון, שני, שלישי, רביעי

How many times the שמרים were soaked, and

נותן טעם

Whether the water tastes like wine.

**A**

שמרי יין  
תרומה, מעשר שני, הקדש  
ראשון, שני, שלישי, רביעי

נותן טעם

**B**

הכשר זרעים

The process whereby produce becomes susceptible to טומאה only if it comes into contact with liquid; and, regarding water, only

בדניחא ליה

Water only causes הכשר if it was collected purposely, or if the owner needed the liquid for some purpose.

יין לניסוך ולקידוש היום

Which wines are suitable for the wine libations on the מזבח and for Kiddush, including:

מפיה, wine from the top of barrel, which contains mold;

משוליה, wine from the bottom of the barrel, which contains sediments;

יין כושי, dark wine,

בורק, white wine,

היליסטון, weak, sweet wine,

של מרתף, wine from a cellar, which may possibly be soured, and

של צמוקים, raisin wine;

יין קוסס, souring wine;

מוזוג, diluted wine;

ריחו רע, wine with a bad odor; and

מגולה, wine that was left uncovered, and may contain snake venom;

**B**

הכשר זרעים  
בדניחא ליה

יין לניסוך  
ולקידוש היום

1 So let's review...

The Gemara continues its discussion regarding שמרי יין wine made from steeping pressed grapes, which were already used for winemaking, in water. Their Halachic status depends on the ratio of wine to water; and the Gemara cites a ברייתא in which there is the following Machlokes:

Regarding תרומה;  
The תנא קמא says  
שמרים של תרומה  
ראשון ושני אסור  
ושלישי מותר

The first two times one soaks שמרים of תרומה in water, the liquid produced is deemed wine and is considered תרומה, but the third time he soaks them, the liquid is deemed water.

And the Rashbam explains

ראשון ושני אסור  
במצא כדי מדתו מיירי

We are discussing a case where he produced the same measure of water that he poured into the grapes, and so כן תרומה the liquid is water, but חומרות בעלמא נינהו מדרבנן

The רבנן were especially stringent, and considered it wine of תרומה. ®

However,  
רבי מאיר אומר  
אף שלישי בנותן טעם

Even the third round is considered wine, if the water tastes like wine.

1

*The Gemara continues its discussion regarding*

**שמרי יין**

*wine made from steeping pressed grapes, which were already used for winemaking, in water. Their Halachic status depends on the ratio of wine to water; and the Gemara cites a ברייתא in which there is the following Machlokes:*

*Regarding תרומה*

*תנא קמא*

**שמרים של תרומה  
ראשון ושני אסור  
ושלישי מותר**

*The first two times one soaks שמרים of תרומה in water, the liquid produced is deemed wine and is considered תרומה, but the third time he soaks them, the liquid is deemed water.*

*And the Rashbam explains*

*ראשון ושני אסור*

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*We are discussing a case where he produced the same measure of water that he poured into the grapes, and so כן תרומה the liquid is water, but חומרות בעלמא נינהו מדרבנן*

*The רבנן were especially stringent, and considered it wine of תרומה.*

*רבי מאיר אומר*

**אף שלישי בנותן טעם**

*Even the third round is considered wine, if the water tastes like wine.*

2 The מעשר שני continues regarding ברייתא

The תנא קמא says

ושל מעשר  
ראשון אסור  
שני מותר

The first time one soaks שמרים of שני מעשר, the liquid produced is deemed wine, and is considered שני מעשר, but the second time, the liquid is deemed water. However,

רבי מאיר אומר

אף שני בנותן טעם

If the water tastes like wine, even the second round is considered wine.

The ברייתא concludes regarding הקדש;

The תנא קמא says

ושל הקדש  
שלישי אסור  
ורביעי מותר

The first three times one soaks שמרים of הקדש, the liquid is deemed wine and considered הקדש, but the fourth time, the liquid is deemed water. However,

רבי מאיר אומר

אף רביעי בנותן טעם

Even the fourth round is considered wine, if the water tastes like wine.

2

Regarding מעשר שני

ושל מעשר

רבי מאיר אומר

אף שני  
בנותן טעם

If the water tastes like wine, even the second round is considered wine.

תנא קמא

ראשון אסור  
שני מותר

The first time one soaks שמרים of מעשר שני, the liquid produced is deemed wine, and is considered מעשר שני, but the second time, the liquid is deemed water.

Regarding הקדש

ושל הקדש

רבי מאיר אומר

אף רביעי  
בנותן טעם

Even the fourth round is considered wine, if the water tastes like wine.

תנא קמא

שלישי אסור  
ורביעי מותר

The first three times one soaks שמרים of הקדש, the liquid is deemed wine and considered הקדש, but the fourth time, the liquid is deemed water.

3 The Gemara challenges these rulings from another ברייתא: של הקדש לעולם אסור ושל מעשר לעולם מותר. Regardless how many times the שמרים are soaked, the liquid is always considered הקדש, but never considered מעשר. Therefore, קשיא הקדש אהקדש קשיא מעשר אמעשר. This contradicts both the ruling regarding הקדש and regarding מעשר?

The Gemara differentiates regarding הקדש:

כאן בקדושת הגוף

כאן בקדושת דמים

The first ברייתא deals with שמרים of wine of דמים, where only the value of the item is sanctified. Therefore, the first two rounds are deemed wine and the third is water.

The second ברייתא discusses שמרים of wine of הגוף, where the item itself is sanctified for use for נסכים, the wine libations on the מזבח, and so the liquid is always deemed הקדש.

The Gemara also differentiates regarding מעשר:

כאן במעשר ודאי

כאן במעשר דמאי

The first ברייתא deals with שמרים that are certainly מעשר. Therefore the first round is מעשר.

The second ברייתא deals with שמרים that are only possibly מעשר. Therefore the liquid is never deemed מעשר.

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3

? ברייתא

<p><b>ושל מעשר לעולם מותר</b></p> <p>Regardless how many times the שמרים are soaked, the liquid is always considered הקדש, but never considered מעשר.</p>	<p><b>של הקדש לעולם אסור</b></p> <p>Regardless how many times the שמרים are soaked, the liquid is always considered הקדש, but never considered מעשר.</p>
<p><b>קשיא מעשר אמעשר</b></p> <p>This contradicts both the ruling regarding הקדש and regarding מעשר?</p>	<p><b>קשיא הקדש אהקדש</b></p> <p>This contradicts both the ruling regarding הקדש and regarding מעשר?</p>

Regarding הקדש

<p><b>כאן בקדושת דמים</b></p> <p>The second ברייתא discusses קדושת הגוף of שמרים, where the item itself is sanctified for use for נסכים, the wine libations on the מזבח, and so the liquid is always deemed הקדש.</p>	<p><b>כאן בקדושת הגוף</b></p> <p>The first ברייתא deals with קדושת דמים of שמרים, where only the value of the item is sanctified. Therefore, the first two rounds are deemed wine and the third is water.</p>
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Regarding מעשר

<p><b>כאן במעשר דמאי</b></p> <p>The second ברייתא deals with שמרים that are only possibly מעשר. Therefore the liquid is never deemed מעשר.</p>	<p><b>כאן במעשר ודאי</b></p> <p>The first ברייתא deals with שמרים that are certainly מעשר. Therefore the first round is מעשר.</p>
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4 The Gemara now adds  
 כדרך שאמרו לענין איסורן  
 כך אמרו לענין הכשירן  
 The above distinctions apply equally regarding הכשר, the  
 process whereby produce becomes susceptible to טומאה  
 only if it comes into contact with liquid.

However, the Gemara asks

אי דמיא  
 אכשורי מכשרי  
 אי דחמרא  
 אכשורי מכשרי

Both water and wine cause הכשר; why are these distinc-  
 tions relevant?

The Gemara explains that the Pasuk says

וכי יותן מים על זרע  
 Water can only cause הכשר  
 בדניחא ליה

If it was collected purposely;

While wine can cause הכשר regardless;

Therefore,  
 שתמדו במי גשמים מאליו

We are discussing where rainwater fell into the barrel of  
 pressed grapes without the owner's express interest.

Therefore, if the liquid produced is deemed water, it  
 cannot cause הכשר, while if it is deemed wine, it can cause

הכשר.

=====

4

**כדרך שאמרו לענין איסורן  
 כך אמרו לענין הכשירן**

The above distinctions apply equally regarding הכשר,  
 the process whereby produce becomes susceptible to טומאה  
 only if it comes into contact with liquid.



**אי דמיא                      אי דחמרא**  
**אכשורי מכשרי            אכשורי מכשרי**

Both water and wine cause הכשר;  
 why are these distinctions relevant?

**וכי יותן מים על זרע**

Water can only cause הכשר

**בדניחא ליה**

If it was collected purposely;  
 While wine can cause הכשר regardless.

Therefore,

**שתמדו במי גשמים מאליו**

We are discussing where rainwater fell into the barrel  
 of pressed grapes without the owner's express interest.

Therefore, if the liquid produced is deemed water,  
 it cannot cause הכשר,  
 while if it is deemed wine, it can cause הכשר.

5 The Gemara now discusses which wines are acceptable for Kiddush:

רב rules

אין אומרים קידוש היום

אלא על היין

הראוי לינסך על גבי המזבח

One may only use wine for Kiddush if it is suitable for מזבח, the wine libations on the נסכים, the wine libations on the

The Gemara seeks to narrow down as to which wine Rav's principle eliminates from Kiddush and discusses the following wines:

יין מגתו

Freshly pressed wine;

Regarding נסכים, the Halachah is;

יין מגתו לא יביא

ואם הביא כשר

Preferably, freshly pressed wine should not be used for נסכים, but if brought, the קרבן is valid. Therefore,

אנן אפילו לכתחלה נמי

They may be used even לכתחילה for Kiddush, whose Halachos are more lenient.

Furthermore, רבא explicitly ruled

סוחט אדם אשכול של ענבים

ואומר עליו קידוש היום

One may use freshly squeezed grape juice for Kiddush.

5

*Wines acceptable for Kiddush*

רב

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אלא על היין  
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**סוחט אדם אשכול של ענבים  
ואומר עליו קידוש היום**

*One may use freshly squeezed grape juice for Kiddush.*

6 Similarly, a ברייתא discusses other types of wine:  
 מפיה, wine from the top of barrel, which contains mold;  
 משוליה, wine from the bottom of the barrel, which contains  
 sediments;  
 יין כושי, dark wine,  
 בורק, white wine,  
 היליסטון, weak, sweet wine,  
 של מרתף, wine from a cellar, which may possibly be  
 soured, and  
 של צמוקים, raisin wine;  
 Regarding all these wines, the ברייתא rules  
 בכולן לא יביא  
 ואם הביא כשר  
 They should not be used for נסכים, but if brought, the קרבן  
 is valid, and so  
 אנן אפילו לכתחלה נמי  
 They may certainly be used for Kiddush.

6

**מפיה**  
 Wine from the top of barrel,  
 which contains mold;

**משוליה**  
 Wine from the bottom of the barrel,  
 which contains sediments;

**יין כושי**  
 Dark wine,

**בורק**  
 White wine,

**היליסטון**  
 Weak, sweet wine,

**של מרתף**  
 Wine from a cellar,  
 which may possibly be soured, and

**של צמוקים**  
 Raisin wine

**בכולן לא יביא  
 ואם הביא כשר**  
 They should not be used for נסכים,  
 but if brought, the קרבן is valid, and so

**אנן אפילו לכתחלה נמי**  
 They may certainly be used for Kiddush.

ברייתא

**יין קוסס**  
 Souring wine,

**מזוג**  
 Diluted wine,

**ושל שמרים**  
 Wine produced from pressed grapes;

And regarding נסכים

**בכולן לא יביא  
 ואם הביא פסול**

They may not be used for נסכים,  
 and if used, the קרבן is not valid.

7 The Gemara now determines to which wine Rav referred:

1.

קוסס

פלוגתא דרבי יוחנן ורבי יהושע בן לוי

It is a מחלוקת whether one can separate תרומה from souring wine. This מחלוקת also applies to whether its ברכה is הגפן or שהכל, and as the Rashbam points out לא שנא קידוש

מבורא פרי הגפן

There is no difference between the Halachos of ברכות and קידוש regarding its status as wine or vinegar.

Therefore, its eligibility for Kiddush depends on this Machlokes, and Rav should have ruled regarding הלכות ברכות with whichever opinion he agrees.

2.

מזוג

עלויי עלייה

Diluted wine is superior, and indeed required for Kiddush, as a ברייתא states

מודים חכמים לרבי אליעזר

בכוס של ברכה

שאין מברכין עליו

עד שיתן לתוכו מים

We can only use diluted wine for a Mitzvah, because their wines were too strong.

3.

של שמרים

Regarding wine produced from pressed grapes;

אי דרמא תלתא ואתא ארבעה

חמרא מעליא הוא

If it produced a significant amount of wine, it is certainly deemed wine, and

אי דרמא תלתא ואתא תלתא ופלגא

פלוגתא דרבנן ואחרים היא

If the wine is less than 1/6 of the liquid, the רבנן rule that it is deemed water.

7

The Gemara now determines

to which wine Rav referred:

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If the wine is less than 1/6 of the liquid, the רבנן rule that it is deemed water.



8 Therefore, the Gemara offers two scenarios for Rav's ruling:

1. למעוטי שריחו רע  
Wine that still tastes and smells like wine, but has a bad odor, may not be used for Kiddush.

2. מגולה  
Wine that was left uncovered may not be used for Kiddush.

Although **סכנה היא**?  
It is dangerous to drink such wine, because we are concerned that a snake drank from it and left some venom inside, and therefore one may not drink it regardless?  
However,  
דעבריה במסננת כרבי נחמיה  
The poison can be strained.

Nevertheless, these wines are disqualified for נסכים and for Kiddush, because the Pasuk says

הקריבהו נא לפחותך  
הירצך או הישא פניך

One may not use for a Mitzvah an inferior product which he would prefer not to use himself.

The Gemara inquires

חמר חווריין מהו  
Can white wine be used for נסכים?

In response, the Gemara cites a Pasuk  
אל תרא יין כי יתאדם

Red wine caused intoxication, and the Pasuk regarding נסכים refers to שכר. Therefore, red wine should be used.

8 Therefore,  
the Gemara offers two scenarios for Rav's ruling:

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## למעוטי שריחו רע

Wine that still tastes and smells like wine, but has a bad odor, may not be used for Kiddush.

2

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Wine that was left uncovered may not be used for Kiddush.

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## דעבריה במסננת כרבי נחמיה

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## הקריבהו נא לפחותך

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One may not use for a Mitzvah an inferior product which he would prefer not to use himself.

?

## חמר חווריין מהו

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