

## Bava Basra – Simanim

### דף צה – Daf 95

### פרקה – המוכר את הספינה

#### 1. One who accepts to plant trees in his friend's field, but some trees are barren

The Gemara attempts a final support to Rav Huna's ruling from a Baraisa: –המקבל שדה מחברו ליטע – if *one accepts to plant his friend's field with trees*, –הרי זה מקבל עליו עשר בוריות למאה [the field's owner] *accept upon himself ten barren trees per hundred*, because this is a common percentage of barren trees, and he forgives it. If more than ten are found barren, הכל – מגלגלין עליו את הכל – *we place the entire amount of barren trees on [the planter]*, and he must plant new trees in place of all the barren ones. This supports Rav Huna's ruling, that if there is more than a רובע of impurities in one's purchased grain, the seller must replace all of it. Rav Huna brei d'Rav Yehoshua said: –כאן כבא ליטע מתחלה דמי – *whenever more than [ten trees] are found barren, [the planter] is like one coming to plant a field from the beginning*. Since the space for eleven trees lacks productive trees, which is a large enough area to be considered an entire field, we view the planter as beginning to plant a field of eleven trees, in which case he certainly must plant all of them.

#### 2. The different factors in the sale terms of a יין מרתף של יין

The Mishnah on Daf 93b taught about a purchase of a יין מרתף של יין – *cellar of wine*, that the buyer accepts ten barrels of קוסוסות – [wine] *beginning to sour* per hundred. The Gemara asks that this ruling does not match any of those in a Baraisa, which teaches that if a seller says: מרתף של יין אני מוכר לך – *"I am selling you a cellar of wine,"* –הוא נותן לו יין שכולו יפה – *he must give him wine all of which is superior*, with no souring wine. If he said: מרתף זה של יין – *"this cellar of wine,"* –הוא נותן לו יין הנמכר בחנות – *he may give him wine sold in stores* for immediate use (and may all be souring). If he simply said: מרתף זה – *"this cellar,"* –אפילו כולו אפילו כולו – *even if it is all vinegar, it becomes [the buyer's]*, since "wine" was not specified. The Gemara later quotes another Baraisa: if the seller says "מרתף זה של יין" – *"this cellar of wine,"* he gives superior wine, but the buyer accepts ten souring barrels per hundred, and this is the case of the Mishnah. This Baraisa is where he requested wine "למקפה" – *for porridge* (i.e., flavoring foods), which must last for some time, whereas in the first Baraisa he did not, and so accepts "wine sold in stores."

#### 3. What berachah is recited over יין הנמכר בחנות

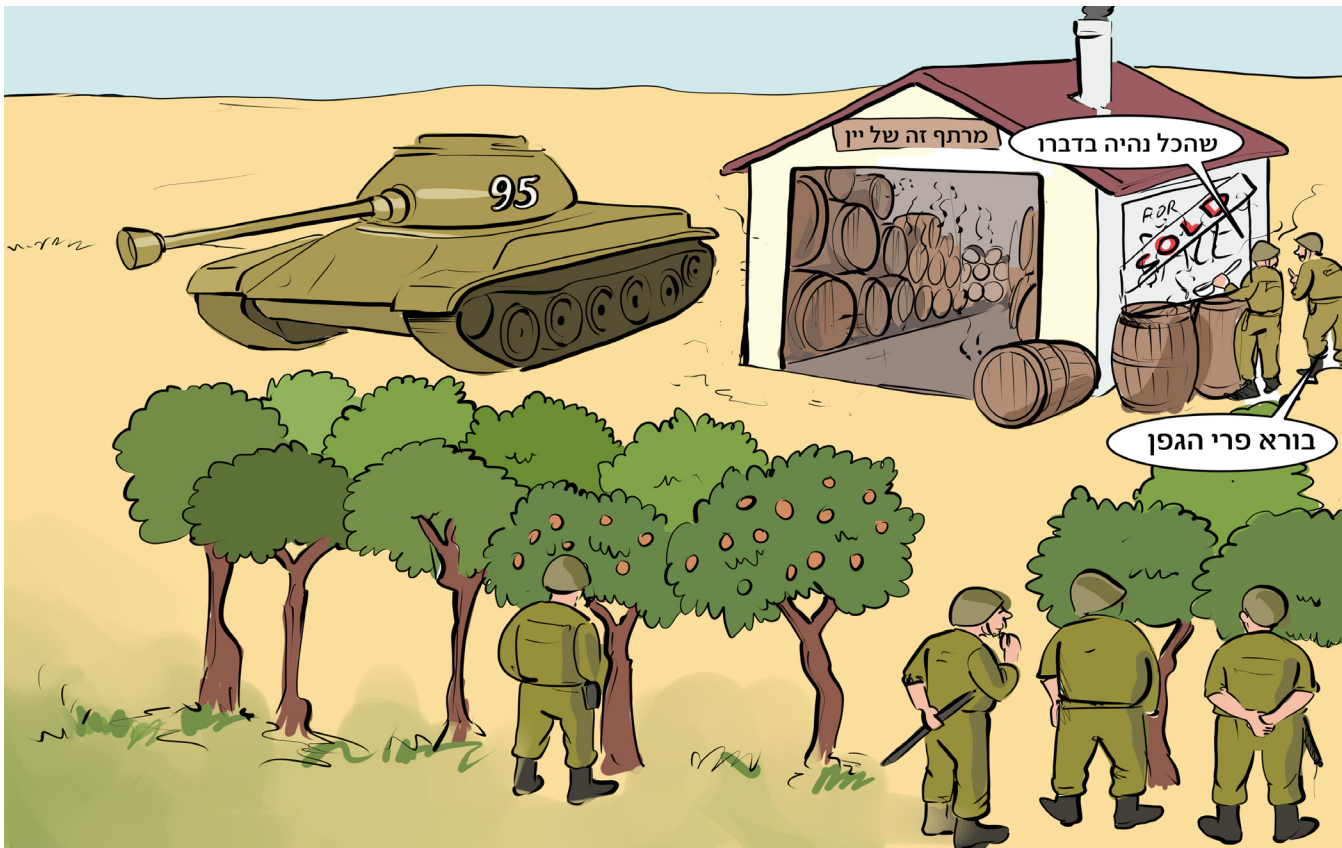
Rav Yehudah says: יין הנמכר בחנות – *wine which is sold in stores* for immediate use (i.e., it is souring), –בורא פרי הגפן – *one recites the berachah of פרי הגפן*, because it is still considered wine (for although it smells like vinegar, it still tastes like wine). Rav Chisda objected: –גבי חמרא דאקרים למה לי – *why should I [recite this berachah] over wine which soured?* Rather, its *berachah* should be the generic –על הפת שעפשה – *over bread which became moldy*, –ועל תבשיל שעברה צורתו – *and over wine which has soured*, –אומר שהכל נהיה בדברו – *one says the berachah of בדברו*? Rav Zevid answers that Rav Yehudah concedes –בפורצמא דמיזדבן אקרנתא – *regarding wine made from grape kernels, which is very inferior and only sold on street corners* (where people indiscriminately purchase wine to drink), that one recites בדברו – *שהכל נהיה בדברו*.

#### Siman –Tank Commander (צה"ל)

The tank crew hiding behind the eleven barren trees in field that were going to be replanted by the planter, sent scouts ahead to check out a sold wine cellar where ten barrels were starting to sour, who got into a fight with each other over which *berachah* to make on the slightly soured wine.

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Tzahal Tank Commander



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### 3 things to remember

1. One who accepts to plant trees in his friend's field, but some trees are barren
2. The different factors in the sale terms of a מרתף של יין
3. What *berachah* is recited over יין הנמכר בחנות

