

1 Our shiur began with a continuation of a discussion from the previous Daf, of what רבי יהודה holds about fruit juices that ooze from תותים ורימונים - berries and pomegranates - that were סתם - they were not put away with any specific intention - neither for eating nor for juicing. The גמרא asks; וסבר רבי יהודה סתם אסור - Does רבי יהודה indeed hold as the בריתא in yesterday's דף said, that such juices would be אסור, similar to למשקין, when they were intended for juicing? It would seem otherwise in a משנה in מכשירין that says;

1

כרייתא
Juices that ooze from
תותים ורימונים
רבי יהודה
לאוכלין - מותר
למשקין ולסתם - אסור
?
וסבר רבי יהודה
סתם אסור?

2 - המשקין היוצאין מהן לרצון טמאין שלא לרצון טהורים - Liquids that ooze out of זיתים וענבים - olives and pomegranates - And the גמרא adds that so too regarding תותים ורימונים - berries and pomegranates - לרצון - if he wants the liquids to emerge they are considered משקים and can make foods susceptible to טומאה. לרצון - if there was no expressed desire for the liquids to come out of the fruits - even if there was no expressed desire for the juices NOT to come out - the liquids are not considered משקים and cannot make food susceptible to טומאה. Apparently, according to this Mishnah, סתם - when there is no specific desire for juices to emerge it's considered לרצון - שלא לרצון - we assume the owner does NOT want them to emerge. If that is the case, there should be no problem with using such liquids on שבת since there is no reason to assume that the person will come to squeeze the juices from the fruit?

2

משנה
המשקין היוצאין מהן
תותים ורימונים
שלא לרצון
לרצון
טהורים
טמאין
?
סתם

3 The גמרא gives two answers:
-1- First, the term שלא לרצון in the משנה does not mean סתמא that the person had no preference whether the liquid comes out, rather, it means he specifically does NOT want it to come out. In fact, the term רצון means סתמא, which is in accord with the בריתא, which considered סתם to be like למשקין.
-2- Second, the משנה in מכשירין is limited to juices of olives and grapes that seep through the baskets, where even if the person does not expressly say so, it is obvious that he is unhappy with the liquid seeping out, since it will be lost.

3

1st
שלא לרצון
does not mean
סתמא
2nd
שאני סלי
זיתים וענבים

4 Parenthetically, the משנה in מכשירין also mentions an important מחלוקת whether חלב בהמה - animal's milk that came out accidentally is טמא to become foods to become כמשיך. The תנא קמא holds it is כמשיך ONLY if he was pleased that the milk came out. רבי עקיבא holds that it's טומאה whether or not he was pleased that it came out, just as חלב אשה - a woman's milk is טומאה either way.



5 The Gemara now returns to that which שמואל said on the previous Daf, that רבי יהודה would agree with the רבנן that juices that oozed from olives and grapes would always be אסור, because olives and grapes are mostly used for their oil and wine, and even though he now happens to use them for eating, he might change his mind to squeeze them. The רבנן would agree with רבי יהודה that juice that oozed from other fruits that are meant to be eaten, would always be מותר, because he will NOT squeeze them.



6 They only argue בתוים ורימונים - regarding berries and pomegranates, which are sometimes juiced, but not as commonly as olives and grapes. In support of שמואל's opinion, רבי יצחק cites a ברייתא which explicitly states that רבי יהודה agrees with the רבנן regarding olives and grapes, and their מחלוקת is regarding berries and pomegranates. However that Braisa does not discuss what their opinions would be regarding other fruits that are generally eaten. Therefore, the Gemara now asks; - רבנן דמדודו ליה לרבי יהודה בשאר פירות מנולן From where do we know that the רבנן agree with רבי יהודה when it comes to fruits other than olives and grapes, or berries and pomegranates, that juices that ooze from them are מותר?



7 The Gemara answers that we have a *brayta* that allows even deliberate juicing of plums and various types of apples - fruits that are usually eaten and not juiced. Certainly one may drink their juices that oozed out on their own.

This Braisa also states;

אבל לא ברמונים - However, we may not juice pomegranates, since they are a fruit that is normally juiced. In fact, בית מנשיא של ברמונים - מנשיא בר מנחם היו סוחטין ברמונים - in the household of בר מנחם they would always make pomegranate juice.

The Gemara offers two suggestions of what the *brayta* meant in citing the behavior of בר מנחם:

8 רב נחמן explains that even a single household's custom of juicing their pomegranates is enough to consider them fruits used for juicing. He derives this from ר'בי אליעזר's opinion that thistles growing in a vineyard are important enough to make the vineyard *הכרם* - כלאי הכרם - a forbidden mixture of grape vines and other produce, since בערביא מקיימין קוצי שדות לגמליהם - in Arabia they maintain thistles to feed their camels. Apparently even if a single place considers something significant we consider it significant for every הלכה.

However, the Gemara differentiates between ערביא where an entire city or region acts this way, and a single individual like מנשיא בר מנחם, whose behavior is אצל כל אדם - בטלה דעתו אצל כל אדם - considered insignificant in light of the overwhelming majority of people who act differently.

The Gemara's second explanation is that normally fruits not used for juicing, such as plums and apples, may be squeezed on שבת only for the purpose of sweetening the fruit, but pomegranates may not be squeezed for this purpose, because we're concerned that he will come to squeeze it for its juice. The concern that somebody might come to squeeze it for its juice can be justified by the fact that מנשיא בר מנחם used to squeeze pomegranates for their juices.

7 We have a *brayta* that allows even deliberate juicing of plums...



אבל לא ברמונים
Since they are normally juiced

של בית מנשיא בר מנחם
היו סוחטין ברמונים

8 1st
רב נחמן
SINGLE HOUSEHOLD'S
custom is enough to consider them
FRUITS USED FOR JUICING

בערביא מקיימין
קוצי שדות לגמליהם

However
בטלה דעתו אצל כל אדם

2nd
מנשיא בר מנחם
used to squeeze pomegranates
FOR THEIR JUICES

9 As part of the discussion the Gemara cites a statement of רב חסדא.
 תרדין שסחטן ונתנן במקוה פוסלין את המקוה בשינוי מראה - Beet juice that fell into a מקוה and changed the color of the water, invalidates the entire מקוה. The Gemara originally assumed that beet juice invalidates a מקוה because it is considered a משקה - a significant beverage - in its own right. אביי also holds that only something that is considered a משקה can invalidate a מקוה, and that is why מוהל - the initial liquid that drips from an olive would invalidate a מקוה - because it is considered a real משקה.
 רב פפא, however, disagrees, and holds that even something that is not considered a משקה can invalidate a מקוה. Beet juice invalidates a מקוה simply because אין עושין ממנו מקוה לכתחילה - you cannot make a מקוה out of it in the first place.
 רבא agrees with this approach regarding מוהל - the initial liquid that drips from an olive, that it invalidates a מקוה, not because it is a משקה in its own right, but because אין עושין ממנו מקוה לכתחילה - you cannot make a מקוה out of it in the first place.

10 אמר רב יהודה אמר שמואל סוחט אדם אשכול של ענבים לתוך הקדרה אבל - לא לתוך הקערה
 The מלאכה of סחיטה is extracting משקה from אוכל - liquid from food. Therefore, one may squeeze grapes directly into a pot of food, because - משקה הבא לאוכל אוכל הוא
 Juice that was squeezed out to begin with for the purpose of mixing it with food is considered food, not a drink.
 Of course, grapes may not be squeezed into an empty bowl. Based on this principle רב חסדא says, one may milk a goat directly into a pot of food but not into a bowl.
 This discussion - which continues on the following Daf - is also relevant to whether it is מכשיר לקבל טומאה - If it's considered a משקה it does, if it's considered an אוכל it does not.

9

רב חסדא
 תרדין שסחטן ונתנן במקוה
 פוסלין את המקוה
 בשינוי מראה

CONSIDERED a משקה אביי

רב פפא
 EVEN IF NOT
 CONSIDERED a משקה
 Beet juice invalidates because
 אין עושין ממנו מקוה
 לכתחילה רבא

10

אמר רב יהודה אמר שמואל

אכל לא לתוך הקערה

סוחט אדם אשכול של ענבים לתוך הקדרה

ולקח בבא לאוכל אוכל הוא

רב חסדא
 One may milk a goat directly into a pot of food but not into a bowl