

# Bava Basra - Simanim

# TP בדף צז – Daf 97

פרק ו – המוכר פירות

### 1. Stringencies of שמרים for terumah, etc., and regarding הכשר

A Baraisa teaches regarding "wine" produced by שמרים of *terumah*, that the first and second pourings are prohibited to a non-Kohen, but the third is permitted. Although the same amount of liquid that was poured in emerged, the Rabbis were stringent regarding *terumah*. The Baraisa lists the levels of stringencies enacted for *maaser* and *hekdesh*, and the Gemara addresses apparent contradictions from another Baraisa. Rebbe Shimon ben Yehotzadak said: רברך שאמרו לענין איסורן *— the same* rules *which they said regarding prohibitions*, כך אמרו לענין הכשירן *— they also said regarding making* food *susceptible* to *tumah* (i.e., such "wine" of *terumah* is considered wine for two pourings, but water thereafter). The Gemara asks that since both wine and water are מכשיר foods for *tumah*, what difference is there whether the liquid is considered wine? Even if rain fell on its own into the container with the שמרים, as soon as the owner pours out the drink, he shows his pleasure with the rainwater, and the third rainfall would be מכשיר food even it is water!? Rav Pappa concludes: אשותה ראשון ראשון ראשון ראשון השותה לשותה לשותה

## 2. Using grape juice for kiddush

Rav said: אין אומרים קידוש היום (Shabbos] אלא על היין הראוי לינסך על גבי (בסים - except on wine which is fit to be poured on the mizbeiach for נסכים. The Gemara wonders what type of wine he means to exclude. He cannot mean to exclude - יין מגתו – wine straight from the press (i.e., grape juice which has not yet fermented), because Rebbe Chiya taught in a Baraisa that although wine straight from the press may not be used for נסכים, still, אם הביא כשר – if he brought it, it is valid (as straight from the press may not be used for kiddush even לכתחילה (since its requirements are more lenient), and Rava explicitly said: סוחט אדם אשכול של ענבים – a person may squeeze a cluster of grapes, ואומר עליו קידוש היום – and recite kiddush of [Shabbos] on it!? The Gemara continues to seek the type of wine which Rav disqualified.

## 3. Kiddush requires יין מגולה, which excludes יין שריחו רע, and יין מגולה, and יין מגולה

Rav said above: אלא על היין הראוי לינסך — One may not recite kiddush of [Shabbos] על גבי המזבח – על גבי המזבח – except on wine which is fit to be poured on the mizbeiach for נסכים. After the Gemara rejects numerous possibilities for what type of wine Rav disqualifies, the Gemara concludes with two answers: (1) שריחו רע – wine which has a foul odor, which is invalid for שריחו רע – as taught in a Baraisa. (2) Alternatively, he is disqualifying – wine which was left uncovered. Although the Gemara earlier had objected that such wine is dangerous to drink at all times, the case is – דעברי – במסננת – he passed it through a strainer, which removes the danger of snake venom (according to Rebbe Nechemiah). Although it is permitted to drink, it is still disqualified for נסכים or kiddush, because the passuk says about using a lame or sick animal as a korban: – הקריבהו נא לפחתך – Offer it, if you please, to your governor, – will he be pleased with you, or will he show you favor?

#### Siman – Chess Master

The chessmaster who made a kiddush to celebrate his grand win, didn't use the wine from the first or second pouring of water over מתרומה hecause he wasn't a Kohen, and had to settle on grape juice when the other wines available either had a bad smell, or were left uncovered.

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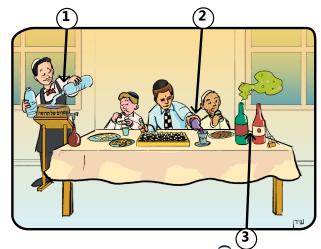
Chess Master



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# things to remember

- 1. Stringencies of שמרים for terumah, etc., and regarding הבשר
- 2. Using grape juice for kiddush
- 3. Kiddush requires יין הראוי לינסך על גבי המזבח, which excludes יין שריחו רע, and יין מגולה



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