



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Bava Basra Daf Tzaddik Vuv

- **Abaye** asked **R' Yosef**, we have the view of **R' Yehuda**, that a borei pri hagafen is made on wine that has just begun to sour, and we have the view of **R' Chisda** that a shehakol is made on such wine. Who do you hold like? **R' Yosef** said, I pasken in accordance with a Braisa. The Braisa says, if one used a barrel of wine for terumah and then finds this barrel to have become vinegar (which can't be used as terumah for wine), for 3 days it is considered as certain, but beyond that it is considered as a safek whether it was wine or vinegar.
  - Before giving **R' Yosef's** proof, the Gemara explains the Braisa as follows. What is meant by the Braisa? **R' Yochanan** said, the Braisa means that for 3 days after the last inspection of the wine, we can assume that it definitely remained wine. After that, we consider it as a safek whether it was still wine. This is because wine of a barrel begins to sour on top. Therefore, since at the last inspection it was still wine, even if it began to sour immediately afterwards, for the first 3 days of souring the wine only smells like vinegar but tastes like wine, and wine that still tastes like wine is full-fledged wine. **R' Yehoshua ben Levi** said, that the Braisa means that from when it was inspected and found to be sour, we can be certain that it was vinegar for 3 days before that, but anything earlier than those 3 days would only be a safek whether it was wine or vinegar. This is because wine in a barrel begins to sour from the bottom. It is possible that even at the last good inspection it had begun to sour on the bottom already and the inspector didn't realize, therefore it remains a safek from immediately after that inspection. Moreover, even if you say that wine begins to spoil from the top of the barrel, and it was inspected on the top and found to be wine, it is still possible that it began to sour immediately after the inspection, and even though for the first 3 days of souring the wine only smells like vinegar but tastes like wine, the halacha is that wine that smells like vinegar and still tastes like wine has the status of vinegar. The **Chachomim of the South in the name of R' Yehoshua ben Levi** said that the 3 days following the last good inspection have the status of certainly being wine, the 3 days prior to the bad inspection have the status of certainly being vinegar, and the days in between these days are considered to be a safek.
    - **Q:** This last view seems self-contradictory!? On the one hand it says that the first 3 days are definitely wine, which means that he holds that when it smells like vinegar and tastes like wine it is considered to be wine. On the other hand it says that the 3 days before the bad inspection are definitely vinegar, which means that he holds that when it smells like vinegar and tastes like wine it is considered to be vinegar!? **A:** In truth they hold that when it smells like vinegar and tastes like wine it is considered to be wine. The reason they say that the 3 days before the bad inspection it is considered to be definitely vinegar is because they say that the case is that the inspection found the contents of the barrel to be a very strong vinegar, which would mean that it had turned to vinegar at least 3 days before the inspection.
  - **Q:** The Gemara now returns to explain how **R' Yosef** brings a proof from this Braisa, and asks, according to whom did **R' Yosef** answer **Abaye**? **A:** **R' Mari** and **R' Zvid** argue – one says his proof was from the explanation of **R' Yochanan** (which shows that a hagafen is made on such wine) and the other says that his proof was from the explanation of **R' Yehoshua ben Levi** (which shows that a shehakol is made on such wine).
- We have learned regarding one who sells a barrel of wine and the wine turned into vinegar, **Rav** said, if it happens in the first three days after the sale it is considered to have spoiled in the possession of the seller (and the sale is voided), and if it happens after that time, it is considered

to have taken place in the possession of the buyer (and the sale is valid). **Shmuel** said it is always considered to have spoiled in the possession of the buyer, because a person's wine spoils due to his sins.

- In practice, **R' Yosef** followed **Rav** in a case involving spoiled beer, and like **Shmuel** in a case of wine. The Gemara paskens that the halacha follows **Shmuel**.
- A Braisa says, whether one drinks date beer, barley beer, or water in which was soaked the residue of the grapes that were used to produce wine, the bracha to be made is shehakol nihiya bidvaro. **Others** say, this water in which the grape residue has been soaked requires the bracha of borei pri hagafen. **Rabbah and R' Yosef** both said that the halacha does not follow the **Others**.
  - **Rava** said, all agree that if 3 cups of water are poured onto the grape residue and 4 cups were able to be filled after the soaking (which means that there was one cup of juice from the grapes), it has the status of wine. [**Rava** follows his reasoning elsewhere where he says that wine needs to be diluted in 3 times its amount of water.] All also agree that if 3 cups of water were poured onto the grapes and only 3 cups of liquid were able to be filled after the soaking, it is certainly not considered to be wine. The machlokes is where he pours 3 cups of water onto the grapes and is able to fill 3 and a half cups. The **Rabanan** hold that 3 cups of water went into this mixture and 3 are coming out. The additional half cup is wine, but a mixture that is 1/6 wine is not considered to be wine. The **Others** hold that 3 cups of water were poured on and only 2 and one half came out. The other half cup of water was absorbed in the grape residue. Therefore, of the 3 and one half cups that came out, there is 2 and one half of water and one of wine. That ratio is considered to be true wine.
    - **Q:** Is there anyone who holds that when more comes out than the water that was put in, that it is not considered to be wine? A Mishna says, if someone pours water over grape residue and takes out exactly as much as the water that he put in, he is patur from giving maaser on that, and **R' Yehuda** says he is chayuv. Now, they only argue here, where he is not taking out anything more than the water that he is putting in. However, it would seem that all would agree that if he takes out anything more than the amount of water that he put in, they would not argue that it is considered to be wine!? **A:** It may be that they argue when more is taken out than the water that was put in. The reason the Mishna frames the machlokes in a case where the same amount that went in is coming out is to show just how far **R' Yehuda** goes, that even in that case he says it is chayuv in maaser.
  - **R' Nachman bar Yitzchak** asked **R' Chiya bar Avin**, what bracha is made when one drinks the water in which the grape residue has been soaked? **R' Chiya bar Avin** answered, do you think it is wine!? It is water that has the taste of wine (and the bracha would therefore be a shehakol)!