

## OVERVIEW of the Daf

### 1) The beracha on soured wine (cont.)

R' Yosef cites a Baraisa to clarify his position on the correct beracha to recite on souring wine.

R' Yochanan suggests one explanation for the Baraisa cited by R' Yosef.

R' Yehoshua ben Levi offers another explanation for this Baraisa.

The scholars of the South present an alternative version of R' Yehoshua ben Levi's explanation of the Baraisa.

The Gemara further clarifies the explanation of the scholars of the South.

R' Mari and R' Zevid disagree which explanation R' Yosef followed when he cited this Baraisa.

### 2) Wine that becomes vinegar

Rav and Shmuel disagree whether the seller of wine that is found to be vinegar within three days of the sale is liable for the wine.

### 3) The beracha on different drinks

A Baraisa teaches which beracha is made on different drinks and presents a disagreement concerning the liquid byproduct of soaking grape skins in water.

Rabbah and R' Yosef follow the position which says to make a **שהכל**.

Rava limits the extent of the dispute and elaborates on the proper proportion of wine and water.

The Gemara begins to challenge an aspect of Rava's explanation. ■

## REVIEW and Remember

1. What is the point of dispute between R' Yochanan and R' Yehoshua ben Levi?  
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2. What is the essential definition of wine; its smell or its taste?  
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3. What is the point of dispute between Rav and Shmuel?  
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4. What is the proper dilution rate for wine?  
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Today's Daf Digest is dedicated  
 Rabbi and Mrs. Makhloof Suissa  
 In loving memory of their mother  
**מרת זהור בת ר' מכלוף, ע"ה**

## Distinctive INSIGHT

### *Vinegar found in a barrel sold as wine*

ושמואל אמר חמרא אכתפא דמאריה שוואר

**R**av and Shmuel discuss a case where a barrel of wine was sold, and it was later found to contain vinegar. The question is whether it contained vinegar at the time of the sale, in which case the sale is invalid, or whether the barrel originally contained wine, which later soured in the possession of the buyer. Rav rules that if the barrel was found to contain vinegar within the first three days following the sale, the seller must accept responsibility. We assume that wine could not sour so quickly, and if we now find vinegar in the barrel, that was what was in the barrel originally. Shmuel rules that the buyer always assumes the loss. The words of Shmuel are that wine **"אכתפא דמאריה שוואר."** Rashbam explains that wine follows the fortune of its owner, and the buyer is responsible for his own loss. Based upon the verse (Chavakuk 2:5): "And certainly the wine betrays, an arrogant man etc.", Rav Chiya bar Yosef (98a) teaches that a man's arrogance causes his wine to sour. This is the underlying principle of Shmuel's comment.

The Rishonim ask that if this is what Shmuel intended, he would have used the same expression stated by Rav Chiya, **"חמרא מזליה דגברא גרים."** It is also unreasonable that even due to one's poor fortune that perfectly good wine could sour within three days. Also, Rav Yochanan taught earlier the within the first three days of leaving a barrel filled with wine we can rely upon the fact that the content of the barrel is still wine. If, however, according to Rashbam, the wine could sour quicker if one's fortune is bad, how can R' Yochanan declare that the wine has not changed into vinegar so quickly?

Therefore, Rabeinu Tam in Tosafos, and Ra'aved (cited in Rashba) explains that "the shoulders of the owner cause the wine to jump" means that carrying the barrel from the seller to the buyer and the wine's movement caused the souring process to accelerate. Rashba adds that we can only associate the souring to the movement of the barrel if, in fact, the barrel was lifted onto the shoulders during transport. If it was carried on poles, where the barrel is not agitated too much, even Shmuel would rule that the seller must take responsibility for the vinegar.

Ritva notes that the disagreement between Rav and Shmuel must be understood within this framework. Rav holds that if the wine furnished was of decent quality, it

(Continued on page 2)

## HALACHAH Highlight

### The correct beracha on fruit soup and barley beer

... ואחד שזכר שעורים ... מברכין עליהם שהכל נהיה בדברו

Whether it is barley beer ... the beracha on them is שהכל.

Rashba<sup>1</sup> writes that the correct beracha on vegetable soup (מי שלקות) is בורא פרי האדמה similar to the beracha recited on vegetables since it is common to cook vegetables. The correct beracha on fruit soup or a liquid that is manufactured from fruit is שהכל. Nachalas Dovid<sup>2</sup> explains that when the produce has been transformed for a use that is not its primary use the beracha is downgraded to a שהכל. For example, when one manufactures beer out of barley, the barley has been transformed and since beer is not the primary use for barley the beracha is שהכל.

Rosh<sup>3</sup> writes that it is possible that the correct beracha on fruit soup is בורא פרי העץ. Taz<sup>4</sup> questions this approach. Why should there be doubt concerning the correct beracha on fruit soup and yet all opinions agree that the correct beracha on beer made from barley is שהכל? He answers that when one makes fruit soup the taste of the fruit is transferred into the water, thus it could be said that the correct beracha on the water is now the beracha that was recited on the fruit. In contrast, when one makes beer the water does not taste like the barley, an altogether new taste is created.

(Insight...continued from page 1)

would not have been ruined simply by being transported on the shoulders. If the seller knew that the barrel was to be transported on shoulders, he should not have sold him wine that was so delicate. Shmuel holds that even decent wine can become ruined by being agitated as it is transported, and it is the buyer who caused damage to his own wine by carrying it on shoulders. ■

Since the byproduct does not taste like the original item the beracha will be שהכל. Rosh<sup>5</sup> suggested an alternative distinction. Vegetable soup is made primarily for the purpose of cooking the vegetables. Since the vegetables are important, people also eat the liquid the remains after the vegetable was cooked, therefore, the liquid byproduct will retain the same beracha as the vegetables. Beer is not manufactured as a byproduct of cooking barley. In the production of beer barley is added as one would add a spice to another food. Consequently, we look at the water as the primary ingredient and the barley as secondary (טפל) and the beracha will be determined by the primary food. ■

1. רשב"א ברכות ל"ח. ד"ה דבש.
2. נחלת דוד שם ד"ה האי.
3. רא"ש ברכות פ"ו סי' י"ח.
4. ט"ז או"ח סי' ר"ד סק"ז.
5. שו"ת הרא"ש כלל די אות ט"ו. ■

## STORIES Off the Daf

### The purity of the wine

"לאו חמרא הוא..."

Rav Yisrael Luria, shlit"a, explains today's daf with a fascinating parable brought in the Toras Avos:

"We find in Mishlei 25:4, 'הגו' — סיגים מכסף ויבא לצרף כלי — Take away the dross from the silver, and there comes forth a vessel for the refiner.' This can be explained in terms of one's service of Hashem. If a person puts silver in the fire to remove impurities, doing so was worthwhile. But if a person places silver into a fire which does not remove any impurities, this is simply a waste of time. To an ignorant by-

stander, it might appear that in both cases the same worthy action has been done, but this is not the case at all.

"The same is true with what each person accomplishes by firing up his emotions. Some people learn and daven with enthusiasm to better themselves and smelt out their character defects. Sadly, others wish to live a life immersed in materialism. But of course sometime these people feel guilty when they see that they are not upwardly mobile in spiritual terms. So what do they do? They daven or learn with enthusiasm to prove to themselves that they are on a high spiritual level. In this manner they mollify themselves and are able to continue to plod along in the same pedestrian path, with limited or no spiritual growth.

"On today's daf we find that diluted wine is not really wine at all. Tosafos explains that when wine is only a sixth of the total liquid mixed with five-sixths of water, it merely manages to ruin the taste of the water, not confer on the water the taste of the wine. Wine represents spiritual enthusiasm, as the verse states, 'הביאיני אל בית היין,' —He brought me to the "house of wine," Your love is better than wine...' But this enthusiasm must pervade one's day to such an extent he is elevated as a result of it. It cannot be so dilute that it 'ruins the water,' that it just serves as a foolish excuse to avoid genuine change!"<sup>1</sup> ■

<sup>1</sup>תיבי ישורון, ח"ב, ע' קניג ■