

OVERVIEW of the Daf

1) The beracha on different drinks (cont.)

The Gemara concludes its unsuccessful challenge to Rav's position pertaining to a mixture where the yield is greater than the quantity of water that was initially used.

R' Nachman bar Yitzchok inquired about the beracha to be recited on water in which grape skins were soaked and the water now tastes like wine.

R' Chiya bar Avin answered that the beracha is **שהכל**.

A Beraisa is cited that presents additional halachos related to water in which crushed grapes were soaked.

The ruling of this Beraisa is unsuccessfully challenged from another Beraisa.

R' Yochanan in the name of R' Shimon ben Yehotzadak applies the above principles to the issue of making items susceptible to tumah.

The Gemara explains to which of the cases of susceptibility to tumah that these principles apply.

2) Wine for kiddush

R' Zutra bar Toviyah in the name of Rav rules that only wine fit to be used as a libation on the **מזבח** may be used for kiddush.

The Gemara searches for the specific case that is excluded by this teaching.

Two cases that Rav may have excluded are indentified.

R' Kahana, the father-in-law of R' Mesharshiya asked Rava whether white wine could be used for libations.

Rava cited a verse that indicates that white wine may not be used.

3) Inferior kegs

A Beraisa identifies the nature of the inferior kegs that one must accept when purchasing one hundred kegs.

4) **MISHNAH:** The Mishnah begins to discuss halachos related to the sale of wine. ■

Distinctive INSIGHT

Wine for kiddush

אלא למעוטי שריחו רע, ואיבעית אימא לעולם למעוטי מגולה וכו'

Rav Zutra bar Toviyah said in the name of Rav that one may not make kiddush on wine unless the wine is fitting to be used for libation on the altar. The Gemara analyzes different possible flaws and defects which affect wine, until it finally concludes that Rav Zutra's statement was intended to disqualify wine that has a bad odor or wine which was left uncovered (**מגולה**).

Tur (O.C. 272) cites the opinion of **רי"ף גיאת** who says that although the bracha for wine that has been left uncovered remains **הגפן**, it cannot be used for kiddush. Shulchan Aruch (ibid. #1) also rules that although we do not have snakes crawling around and we do not have to consider that a snake might have drunk from this wine, this only permits the wine to be consumed, but one should still not recite the kiddush with such wine.

The opinion of **ראב"ה** is that in our days, when the risk of snakes crawling around is not a concern, wine that was left exposed may even be used for kiddush.

Toras Chaim explains the rationale of the **גיאת**. Shabbos is a day which symbolizes and encapsulates the world-to-come (see Sanhedrin 97a). The wine we use for kiddush symbolizes the wine which has been guarded and protected to be served to the righteous in the world-to-come (see Pesachim 106a). It is therefore fitting that the wine we use for kiddush be from that which has been covered and guarded, similar to the wine of the heavens which is sealed and is being guarded for the end of days.

Mishnah Berura explains that many poskim do not allow **יין מגולה** to be used for kiddush in our days, and the reason is that since it is not customary to serve such wine to a distinguished guest, it is also inappropriate to use this type of wine for kiddush.

Our Gemara lists several types of wine which are disqualified from being poured on the altar, but, as mentioned above, the conclusion of the Gemara is that Rav Zutra's statement was meant to disqualify wine which has a bad odor or wine which was left uncovered. Rishonim discuss whether only these two categories of wine are not allowed to be used for kiddush, or whether all wines which are unacceptable for

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REVIEW and Remember

1. What is the point of dispute between Tanna Kamma and R' Meir?

2. According to Rav, what type of wine is fit for use for kiddush?

3. Is grape juice acceptable for use as wine for kiddush?

4. May one use white wine for kiddush?

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 Mr. and Mrs. Paul Pinkus
 In loving memory of their mother
מרת טויבע שרה בת הרב טובי' גוטמאן, ע"ה

HALACHAH Highlight

Making kiddush on wine that was left uncovered

למעוטי מגולה ... אפילו הכי "הקריבהו נא לפחתך וכו'"

It is coming to exclude a case of wine that was left uncovered ... nevertheless the verse says, "Offer it to your governor etc."

Shulchan Aruch¹ rules that one may not make kiddush on wine that was left exposed despite the fact that we are generally not particular about the halacha that prohibits drinking liquids that were left uncovered. The reason this wine should not be used is because wine used for kiddush should be the type and quality that one would serve to kings and noblemen and one would not serve wine left exposed to honorable guests. Magen Avrohom² suggests that wine that was left exposed for only a short period of time is not included in this restriction since wine in his region was uncommon and it could possibly disqualify a significant percentage of the wine that is available. Teshuvos Divrei Malkiel³ points out that later authorities cite the ruling of Magen Avrohom but he has difficulty with the ruling since Magen Avrohom is disagreeing with Tur and Shulchan Aruch. At the very least it should have been presented as a possible ruling rather than a definitive one.

Mishnah Berurah³ rules that wine that was left exposed for a short period of time (שעה מועטת) may be used as long as the wine has not yet lost its taste or smell. Kaf Hachaim⁴ asserts that nowadays that wine is readily available one

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the altar are disqualified for kiddush. Rambam (Hilchos Shabbos 29:14) rules that all wines which are unacceptable for the altar may not be used for kiddush. For example, he writes that wine with honey mixed in to it may not be used for kiddush. Ra'aved and Rashba disagree with Rambam. They explain that only wines with bad odors or that have been left uncovered are disallowed. Rashba explains that the verse disqualifies certain wines from being used to be poured on the altar, however, adding honey to wine improves it, and the beracha remains בורא פרי הגפן, so it may be used for kiddush. Ramban writes that cooking wine also improves its taste, and it may be used for kiddush. This is the view of most poskim. ■

should not use wine that was left exposed even for only a short period of time. If, however, the wine was uncovered but was in a closet or a refrigerator it is not disqualified from use for kiddush as long as it still retains the taste and smell of wine. Teshuvos Az Nidbaru⁵ notes that our wines will, generally, not lose their taste and smell as a result of being left uncovered and consequently he rules that one could be lenient if he does not have other wine available. If, however, it was left uncovered for an entire night one should not use it for kiddush, even בדיעבד. ■

1. שוייע אוי"ח סיי ערייב סעי' א'.
2. מגי"א שם.
3. מ"ב שם סק"ג.
4. כף החיים שם סק"ט.
5. שו"ת אז נדברו ח"א ס"ז. ■

STORIES Off the Daf

Clarifying the obvious

"סוחט אדם אשכול של ענבים ואומר עליו קידוש היום..."

Rav Avraham Chaim Naeh, zt"l, used to publish important halachic rulings in a certain Torah journal. Rav Shlomo Zalman Auerbach, zt"l, took great pleasure in perusing the halachic opinions whenever they came out in the journal. But one time Rav Shlomo Zalman noticed an exceedingly obvious halachah which didn't seem to belong in the journal at all. The article mentioned that it is clearly forbidden from the Torah to squeeze grapes for any reason on

Shabbos. Since this is clear from the Gemara to the halachah it seemed absolutely superfluous and out of place among the many novel issues discussed in the journal.

Rav Shlomo Zalman wondered what it was doing there and at his first meeting with Rav Naeh he politely requested that he explain why it was there at all.

"I am glad you asked," said Rav Naeh. "Unfortunately, I have found that to some this halachah is anything but simple. Not too long ago I was very pained that a certain talmid chacham who is involved in the difficult mesechtos of nezikin but has not really learned much Orach Chaim was confused on this point. When we finished praying on Shabbos night we had a delightful con-

versation which ended with a shock. The man declared joyously, 'And now I will go home to fulfill Rava's statement in Bava Basra 97: "a person can squeeze a cluster of grapes and say kiddush on it..."

Rav Naeh continued painfully, "I learned from this man that this halachah is by no means straightforward to all. I felt that I had to teach those that he may have mislead, so I included this halachah in the journal. We both know that Rava squeezed the grapes on Erev Shabbos, but sadly this man erred in this and we need to make a clear statement so people will know that his 'interpretation' is a violation of a Torah prohibition!"¹ ■

1. חכו ממתקים, ח"א, ע' קנ"ט ■