

22.6.4

(תאנא: פיטסות גאות ומגופרות) 97b → (ת"ר אחד שכר תמרים) 96b

1. וכי תגשון עגור לזבח אין רע וכי תגישו פסח וחלה אין רע תקריבהו נא לפתקו הירקו או הישא פניו אמר ה' צבאות: מלאכי פרק א פסוק ח
2. אל תרא יין כי יתאדם כי יתן בכוס עינו יתהלך במישרים: משלי פרק כג פסוק לא

I Continued discussion on quality of wine

- a ברכתן שהכל נהיה בדברו – date mead, barley malt and wine dregs – ברייתא
- i *Dissent*: אחרים – if there is a taste of wine – בפה"ג
- ii *Ruling* (רבה ור"י): follow ת"ק
- 1 *Explanation* (רבא): all agree that if you put in 3 parts water and got 4 parts drink – בפה"ג
(a) *Note*: רבא is following his own approach – wine must be 3 parts water to 1 part wine base
- 2 *Continuation*: and all agree that if you put in 3 parts water and got 3 parts drink – שהכל
- 3 *Dispute*: if you put in 3 parts water and got 3 ½ parts drink
(a) ת"ק feels that the 3 cancel out the 3 and you have ½ wine to 3 parts water (1/6) – water
(b) אחרים: 3 parts water went in, 2 ½ came out – so 1 part is wine; 1 part out of 2 ½ is certainly wine
- 4 *Question*: there should be no dispute if a greater amount than the original water came in:
(a) משנה (מעשרות ה:): if he put water into dregs and found the same amount of liquid:
(i) פטור במעשרות ת"ק
(ii) חייב במעשרות ד' יהודה
1. *inference*: dispute only if same amount found → if more found, all agree that its wine
2. *rejection*: ת"ק holds that if more liquid came, still not water; "even" taught to show position of ר"י
- b *related question*: what if dregs have taste of wine? (answer – it isn't wine at all but just dross)
- c *related ברייתא*: dregs of תרומה – the 1st and 2nd "recycles" are תרומה if there is a taste, 3rd and on – חולין (ר"מ): even 3rd (תרומה ה:)
i *And*: מעשר has the same approaches, one step lighter (בני"ט ר"מ, בני"ט 1st)
ii *And*: הקדש has the same positions, one step more severe (3/4)
1 *Challenge*: ברייתא rules that הקדש is always אסור (if נ"ט) and מעשר always permitted (if נ"ט)
2 *Resolution*:
(a) קדוה"ג ת"ק vs. קדוה"ג הקדש
(b) דמאי vs. ודאי מעשר
3 *Note*: הכשר טומאה – ר"ש בן יהוצדק – same rules apply to
(a) *Explanation*: if the dregs became soaked on their own (otherwise, his actions of soaking them or pouring them automatically demonstrate חשיבות and are מכשיר) and a cow drank it - there is no מחשבה so after 2nd (or 3rd) soaking, not considered משקה

II ניסוך המים may not be said on any wine unfit for קידוש

- a *Question*: what does this exclude?
- i *Cannot be*: freshly squeezed תירוש, which is כשר בדיעבד למזבח → כשר לקידוש היום
- ii *Cannot be*: from the bottom or spout (same as above)
- iii *Must be*: to exclude inferior quality wines of the type that בדיעבד are למזבח
1 *Challenge*: if קוסס – that is a dispute (ר"י vs. ריב"ל)
(a) *And if*: exposed (מגולה) – that's dangerous and shouldn't be drunk in any case
(b) *If*: diluted – if it brings the proper measure (3→4) – that's how it should be (and 3→3.5 dispute as above)
(i) *Must be*: excluding foul-smelling wine
(ii) *Or*: may exclude מגולה – even if he put it through a sieve as per v. 1
- b *Question*: what of white wine (answer – v. 2)

III Explanation of פיטסות (at end of משנה): broken and sealed up with גפרית