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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### ***Aluntis***

The *Baraisa* states: Cooked wine and *aluntis* (see below) of idolaters is forbidden. If the *aluntis* was bought by the idolater from a Jew it is permitted. [*Rashi explains that idolaters do not pour it for idolatry once it was made into aluntis.*]

The *Gemara* asks: What is *aluntis*? The *Gemara* answers: This is as explained in the following *Baraisa* regarding *Shabbos*. The *Baraisa* states: One can make *anumlin* (a drink) on *Shabbos*, but not *aluntis* (a drink for medicinal purposes). What is *anumlin* and what is *aluntis*? *Anumlin* is comprised of wine, honey, and peppers. *Aluntis* is comprised of old wine, clear water, and persimmon. It is made to drink for people to cool down after they have been in the bathhouse. (30a1)

### ***Diluted Wine***

Rabbah and Rav Yosef both say: Diluted wine is not a problem if left uncovered (*that perhaps a snake drank from it and deposited its venom there; we are not concerned, for a snake does not drink from diluted wine*), and cooked wine is not a problem regarding idolaters pouring it (*for it is not common for them to use such wine for their libations*). (30a1)

### ***Cooked Wine***

They inquired: Is there a prohibition if cooked wine is left uncovered, or is there no prohibition if cooked wine is left uncovered?

The *Gemara* answers this question by quoting Rav Yaakov bar Idi as testifying that that there is no problem.

Rabbi Yannai the son of Yishmael became sick. Rabbi Yishmael ben Zirud and the Rabbis went to visit him. They sat and asked: Is there a problem if cooked wine is left uncovered? Rabbi Yishmael answered: Rabbi Shimon ben Lakish said in the name of a great man, namely Rabbi Chiya, that there is no problem. The Rabbis asked Rabbi Yannai: Should we rely on this ruling? He answered: On me and my neck (*is the responsibility that you may rely on this ruling*).

Shmuel and Ivlat (*a gentile*) were sitting together, and cooked wine was brought before them (*in Shmuel's house*). Ivlat refrained from touching it. Shmuel said: The Rabbis have already said that there is no problem of a gentile pouring wine that has been cooked.

Rabbi Chiya's maidservant encountered cooked wine that had been left uncovered. She brought it before Rabbi Chiya, who said that the Rabbis have already ruled that there is no problem of uncooked wine being left uncovered. (30a2)

### ***How Diluted?***

Rav Adda bar Ahava's attendant found diluted wine that had been left uncovered. Rav Adda told him that the



Rabbis have already ruled that there is no problem of diluted wine being uncovered.

Rav Pappa said: This is only if the wine is heavily diluted. If it is not heavily diluted, there is a problem.

The *Gemara* asks: Is this so? Rabbah bar Rav Huna went on a boat with his wine, and saw a snake advancing on his wine. He told his attendant, "Do something to make the snake retreat from the wine." The attendant took a little water and threw it into the wine, causing the snake to lose interest. [*This implies that even slightly diluted wine should not be a problem when it is uncovered.*]

The *Gemara* answers: It will risk its life to drink undiluted wine. It will not risk its life for diluted wine (*but will drink it when nobody is around*).

The *Gemara* asks: And does it not risk its life for diluted wine? Either Rabbi Yannai or Bar Hedia was in Bei Achburi and they were drinking diluted wine with other people. They had some wine left over in the jug, so they proceeded to put a cloth cover over it. They saw a snake come and throw water continuously through the porous cloth until the wine and water mixture overflowed, and he was able to drink it! [*This implies that snakes even drink heavily diluted wine!*] The *Gemara* answers: It will drink heavy diluted wine that it dilutes, but not wine heavily diluted by others.

Rav Ashi, and some say Rav Mesharshiya said: Is there an answer to a dangerous situation? [*If we see there is danger, should we rely on these answers to allow certain situations?!*]

Rava said: The law is that diluted wine is a problem if left uncovered and being poured by idolaters, while cooked wine has neither of these problems. (30a2 – 30a3)

### **Scared Snakes**

The attendant of Rav Chikiya bar Tuvya uncovered a vessel containing a *kista* (*a certain measurement*) of water, and slept next to it. He went back to Rav Chikiya to ask if it was forbidden, as it had been uncovered. Rav Chilkiya said: (*this should not be forbidden as*) the snake is scared of the person sleeping next to it. However, this is only during the day. At night, it is forbidden.

The *Gemara* rejects this and says: Both during the day and at night it is forbidden, as we do not say a snake is scared of a person sleeping next to the liquid.

Rav never drank at a gentile's house, as he knew that they were not careful about leaving containers of liquid covered. However, he would drink from the house of Jews (*the Gemara says the word "widow" as an example of someone who would not be careful with wine if she did not know the law*), even if they were not knowledgeable in the laws of uncovered liquids, as they probably acted in accordance with their neighbors.

Shmuel would not drink in the house of such Jews, as he said that the snakes are not scared and the liquids are not covered. However, he did drink at a gentile's house. Even though they were not careful about covering the liquids due to snakes, they were careful about covering it, so that dirt and other things should not fall into the water.

Others say: Rav did not drink at the house of gentiles, but did drink at the house of Jews. Shmuel drank from neither. (30a3 – 30a4)

### **Different Types of Wines**

Rabbi Yehoshua ben Levi said: There are three wines that can be left uncovered. They are: sharp, bitter, and sweet wines. The sharp wine that is permitted is a strong



vinegar-like wine that is so strong, it tends to erode and split its container. The bitter wine is horribly bitter. The sweet wine is a wine that became extremely sweet after being exposed to the sun.

Rav Chama understands that these wines are actually very good wines. The sharp wine is comprised of wine and peppers. The bitter wine is "*afsintin*" (*red wine*). The sweet wine is especially sweet wine.

Rabbi Shimon ben Lakish said: *Krina* can be left uncovered. What is *krina*? It is sweet wine that comes from Asya.

Rava said: In Asya, it does have to be covered. Why? The snakes are used to it.

Rava said: Wine that turned into vinegar must still not be uncovered or poured by gentiles for the first three days that it is going bad. Afterwards, it is no longer prohibited.

The Nehardeans said: It is even prohibited if these things happen after three days. Why? Sometimes people will drink from it.

The *Baraisa* states: Before wine ferments, it does not have to be covered. How long is this? Three days. There is no prohibition on ground cress that has wine or water added, but the people in the exile had the custom to be strict about it anyway. The *Gemara* explains that this is all assuming that there is no vinegar in the wine. If there is, one can drink from it, as the snakes are driven off by the vinegar. Babylonian *kutach* (*a dip made of vinegar, moldy bread, and skimmed parts of milk*) can be uncovered, but the people in the exile had the custom to be strict about it anyway. Rav Menashi said: If it has bite marks that look like those of a snake, we suspect a snake tasted from it.

Rav Chiya bar Ashi said in the name of Shmuel: Dripping wine (*into a barrel*) does not need to be covered. Rav Ashi says: This is only if it is constantly dripping (*as the snake is scared away by the noise*).

Rav Chiya bar Ashi said in the name of Shmuel: The hole that used to have a stem in a fig is not a problem of being left uncovered.

The *Gemara* asks: Who is this like?

The *Gemara* answers: This is like Rabbi Eliezer. He says in a *Baraisa*: A person can eat grapes and figs at night, and not worry. This is as the verse says: *Hashem watches over fools*. (30a4 – 30b1)

### ***Snake Venom***

Rav Safra said in the name of Rabbi Yehoshua Daroma: There are three types of poison from a snake. The poison of a young snake sinks to the bottom, while that of a middle-aged snake bubbles, and that of an old snake floats.

The *Gemara* asks: This implies that as it gets older, its gets weaker. However, the *Baraisa* states: A fish, snake, and pig become stronger as they get older!?

The *Gemara* answers: They get stronger, but the snake's venom becomes weaker.

The *Gemara* asks: What is the *halachic* ramification of the fact that the young snake's poison sinks?

The *Gemara* answers that this teaches the law stated in the following *Baraisa*. The *Baraisa* states: If a barrel was left uncovered, even if nine people drank from it and nothing happened to them, a tenth should not drink from



it. There was an indeed an incident where nine drank, and the tenth died. Rabbi Yirmiyah said: This is because the venom sank to the bottom.

The *Baraisa* continues: This is also true regarding a melon that was left out. Even if nine people ate from it and nothing happened to them, a tenth should not eat from it. There was an indeed an incident where nine ate, and the tenth died. Rebbe said: This is because the venom sank to the bottom. (30b2)

### ***Be Careful!***

The *Baraisa* states: If water was left uncovered it should not be thrown into the public domain, nor used to pack the earth floor, nor used to mix cement, or to be given to his or his friend's animal. He also should not wash his face, hands, or feet with it. Others say: A person cannot use it to wash a place where he has a cut or scrape, but can use it for washing smooth areas of skin.

The *Gemara* asks: It would seem that the "Others" and the *Tanna Kamma* (who said not to wash one's face and hands where there are open areas) are saying the same thing!?

The *Gemara* answers: The difference between them is the back of the hand or foot, and part of his face near his eyes that does not have an open cut or scrape.

The master had stated: If water was left uncovered it should not be...given to his animal or his friend's animal.

The *Gemara* asks: Doesn't the *Baraisa* say that it can be given to his own animal?

The *Gemara* answers: This refers to a cat (who eats snakes anyway).

The *Gemara* asks: If this is what the *Baraisa* means, why can't he give it to his friend's cat.

The *Gemara* answers: It would make it weaker.

The *Gemara* asks: It will make his own cat weaker as well! [How can he give it to his own cat?]

The *Gemara* answers: His cat will get better.

The *Gemara* asks: Why not give it to his friend's cat, for it will also get better?

The *Gemara* answers: Sometimes he will want to sell it, and lose money because it is weak. (30b2 – 30b3)

## **INSIGHTS TO THE DAF**

### ***Pasteurized wine: the Process and its Halachic Implications***

The Torah forbids us to derive benefit from *yein nesech* – wine poured to honor an idol. The ordinary wine of gentiles (*stam yeinam*) and a Jew's wine touched by a gentile are also called *yein nesech*, though not having been poured to an idol. However, our *sugya* explains that boiled wine is not disqualified by a non-Jew's touch. The Rishonim have different opinions about this exception. Some believe that when wine is boiled, its taste becomes inferior and would no longer be used to pour to an idol (the Meiri on Avodah Zarah 29b and as indicated by Rambam, Hilchos Maachalos Asuros, 11:9). Others assert that Chazal did not institute their decree on uncommon wines and boiled wine is uncommon since, as we said, its taste becomes inferior (Rosh, Ch. 2, #12; Ramban on 36b).

Wine producers now pasteurize wine to prevent its fermentation and to promote its preservation. The pasteurization takes place when the wine is heated to the point of 70 degrees Celsius. Poskim have been asked to express their opinion as to if such wine may be considered boiled and thus not forbidden by a gentile's touch.

Apparently pasteurization does not render wine boiled (see Responsa Minchas Shlomo, I 25) as boiling causes some of the alcohol to evaporate, spoiling its taste whereas the taste of pasteurized wine is not inferior and, aside from expert wine-tasters, no one could tell the difference. Since its taste remains intact and as pasteurized wine is now common, it should be forbidden by a gentile's touch. Still, some poskim are lenient as Chazal made no decree on boiled wine, though conditions have changed (see Responsa Minchas Yitzchak, VII, 61; Responsa Igros Moshe, Y.D., II, 52; Yabia' Omer, VIII, Y.D. 15).

HaGaon Rav S.Z. Auerbach zt"l (ibid) wrote that in his opinion, on examining the Rishonim, one must not be lenient, as they had different opinions as to the definition of boiled wine. The stricter Rishonim hold that the wine must be thoroughly cooked (Or Zarua' on Avodah Zarah, Ch. 2, os 155) or at least become thicker by loss of moisture. Others maintain that it suffices if the wine has boiled once and has become somewhat less (see Ramban on our sugya and the Rashba in Toras HaBayis, 50b, bayis 5, sha'ar 3). As for the *halachah*, Shulchan 'Aruch rules according to the lenient opinion (Y.D. 123:3, see Beis Yosef, Shach ibid), that just boiling lessens the amount of wine and renders it "boiled." Rav Auerbach asserts that as the pasteurization takes place in closed pipes, which according to many experts prevents any loss of moisture or quality, the wine should be forbidden by a gentile's touch. HaGaon Rav Y.S. Elyashiv (Kovetz Teshuvos, 75-76)

and HaGaon Rav Ben Tziyon Aba Shaul zt"l (Responsa Or Letziyon, II, Ch. 20, os 19) rule likewise.

## DAILY MASHAL

### A Beris with an Olah Sacrifice

The Yerushalmi in Nedarim 3:9 says that in her haste, Tziporah almost cut the infant's foot and that is the meaning of "and she touched his foot" (Shemos 4:25). HaGaon Rav Chayim Kanievsky explains that Moshe's sin was ignoring the positive mitzvah of circumcision. For ignoring a positive mitzvah, one must bring an *olah* sacrifice. But since "blood from an accidental cut or wound appeases like blood from an *olah* (Chulin 7b), *Chazal* mentioned that by Tziporah's act, Moshe became exempt from the sacrifice and the mitzvah