

OVERVIEW of the Daf

1) Cooked wine

A Baraisa presents rulings related to cooked wines.

The Gemara defines אלונתית.

Rabbah and R' Yosef further discuss cooked wines.

The Gemara asks whether cooked wine is subject to the laws of uncovered liquids.

It emerges from a discussion between Amoraim that cooked wine is not subject to the laws of uncovered liquids.

Two related incidents are presented.

The topic of diluted wine is discussed.

Rava issues final rulings regarding diluted and cooked wine.

A related incident is recorded.

2) Uncovered liquids

A disagreement between Rav and Shmuel regarding uncovered liquids is presented.

A second version of this dispute is recorded.

Two discussions related to uncovered wine are presented.

A ruling of Rava related to wine is recorded.

A number of exceptions to the prohibition against uncovered liquids are noted.

Tangentially, the Gemara discusses the nature of snake venom.

Another Baraisa elaborates on the danger of uncovered liquids.

The Baraisa's ruling that water that was left uncovered should not be given to one's animal nor his friend's animal is unsuccessfully challenged.

3) An idolater's wine

R' Yehudah ben Besaira elaborates on the three different categories of wine obtained from an idolater. ■

REVIEW and Remember

1. Is cooked wine subject to the prohibition of uncovered liquids?

2. What three types of wine are not subject to the prohibition of uncovered liquids?

3. What are the three varieties of venom?

4. Which animals are not affected by snake venom?

Distinctive INSIGHT

Eating fruit and suspecting danger

אוכל אדם ענבים ותאנים בלילה ואינו חושש משום שנאמר שומר פתאים ה'

The Gemara deals extensively with halachos of beverages and plants which must be guarded or protected to prevent a snake from contaminating them. Some items left out and exposed are prohibited to eat due to גילוי—the risk that while they were exposed a snake might have deposited his venom in them.

The Gemara discussed this halacha as it applies to wine, whether blended or cooked or spiced, and regarding water. It then presented the halachos of various foods and when they are left out and exposed.

The Gemara then brings the opinion of Rav Chiyya bar Ashi in the name of Shmuel who says that if a fig was plucked from a tree, there is no need to worry that a snake might have deposited his venom in the hole which is created where the stem was connected to the tree. The Gemara attributes this opinion to R' Eliezer in a Baraisa who holds that a person may eat figs and grapes at night, even though it is dark and the figs cannot be inspected to see whether there are any holes in the fruit. The reason for this is that the verse states (Tehillim 116:6), "Hashem guards the fools." This means that Hashem protects people who sometimes do dangerous things from which it is too difficult for them to protect themselves.

פפולא חריפתא asks that this verse seems inadequate in explaining this particular dispensation. R' Eliezer permits anyone to eat figs and grapes at night, even people who are not fools. He explains, though, that the Gemara often uses this verse to permit behavior which is common and routine, even though it entails some form of risk.

פפולא חריפתא then uses this concept to explain a comment found in Tosafos (ד"ה פי תאנה). Tosafos cites a Gemara in Chullin (9a) which says that if someone sees a bird pecking at a fig, and the person finds the fig and sees a hole in the fruit where the bird pecked, the fruit may not be eaten, as we must consider that there was already a hole where the bird was pecking, and that the previous hole might have been contaminated by a snake. That Gemara seems to contradict our Gemara, where we do not assume that a hole in a fig is contaminated. Tosafos answers that in the case of the bird, the fig is found compromised—it has an unexpected hole in it. Therefore, we are concerned

HALACHAH Highlight

Nullifying a prohibited food

פירוקא לסכנתא

Are you giving answers for matters that are dangerous?

There is a disagreement amongst the Poskim regarding the status of things that are prohibited due to their potential danger. Sefer Issur V'heter¹ writes in the name of Mordechai and Or Zarua that when a dangerous item is mixed with permitted food it becomes nullified the same as prohibited foods. The only additional stringency that applies is that even if the two foods, the dangerous food and the permitted food, are dry (יבש ביבש) a ratio of 60:1 is still necessary to nullify the dangerous food. Darkei Moshe², however, disagrees and cites a ruling of Tur to support his stringent approach. Tur³ rules that one must be concerned with liquids left uncovered even if the uncovered liquid becomes mixed in forty seah of water. In forty seah of water, it is almost assured that the snake's venom is nullified and yet Tur rules that the liquid is prohibited out of concern for the potential danger. Taz⁴ cites Maharil who also ruled stringently in a case of a fish's bladder that fell into a pot of meat. This ruling seems to be consistent with Darkei Moshe's stringent position since the fish's bladder was less than sixty times the volume of the meat.

Chasam Sofer⁵ writes that any food that is dangerous is Biblically prohibited from the pasuk that states (Devarim 4:15), "And you should greatly guard your souls." The obligation

(Insight...continued from page 1)

that it might have had a hole from before. In the case where there is no hole other than where the fruit was cut from the tree, we have no reason to suspect that there is any problem at all. פלפולא חריפתא adds that a fruit snapped from a tree is a normal, routine event, so there is no reason to exercise additional caution. Finding a bird pecking at a fig is not so common, so in this case we do not rely upon any leniency. ■

to oversee these matters is upon the Torah scholars. He further explains that which Chazal teach that issues of danger are treated more stringently than matters of prohibition. Although the Torah allows a person to eat something when there are two layers of doubt (ספק ספיקא), nevertheless, when it comes to matters that are potentially dangerous one may not be lenient. Similarly, one must be more cautious with a mixture of dry items than of liquid items. The reason is that in a mixture of dry items the prohibited food does not get blended into permitted food, it is merely indiscernible in the mixture but it is still there and thus poses a danger. Regarding liquids once the dangerous liquid has blended into a permitted liquid it is considered as though it no longer exists and is nullified at a ratio of 60:1. ■

1. ספר איסור והיתר כלל כ"ג דין ז'.
2. דרכי משה יו"ד ס"י קט"ז.
3. טור שם.
4. ט"ז שם סק"ב.
5. חתם סופר לסוגייתנו. ■

STORIES Off the Daf

"Hashem Protects Fools"

"שומר פתאים ה'..."

“Hashem protects fools — שומר פתאים ה'” Rav Simcha Golshevsky, zt”l, intoned. “This verse leaves us wondering why so many people have such a difficult time in life. After all, if you are astute, you can take care of yourself, and if you are a fool, then Hashem protects you. Why, then, do people always stumble into trouble? Where is this protection the verse assures us that we have?

“The answer is that a fool is pro-

tected only when he knows he is a fool. But if he thinks he is wise, he is given no protection. Sadly, if one is really a fool regarding a certain matter but thinks he knows better anyway, he cannot fend for himself, and Hashem doesn't protect him either. Is it any wonder that fools who think they're so smart wind up causing so much trouble?”¹

The Toras Chaim, zt”l, on today's daf, understands the verse somewhat differently. “On Avodah Zara 30 we find that we may eat figs and grapes at night. Although we should be worried about venom left by a snake if it ate from them, we need not worry due to the verse, שומר פתאים ה' .

“Yet this seems very difficult. If we can rely on this verse for figs and grapes, why can't we also rely on it for drinks too? And if we cannot rely on it for drinks, why can we rely on it for figs and grapes?

“The answer is that we should be able to cover drinks so that snakes cannot get to them, but figs and grapes must be left out to dry and we have no way to protect them from snakes. Therefore Hashem protects us. When we are able to take action to defend ourselves, we must do so. It is only when this is beyond our power that He protects us.”² ■

1. כן שמעתי ממנו
2. תורת חיים, ע"ז דף ל' ■